



In this issue:  
The Oakland Temple  
and the Church  
in California

*The Improvement Era*

May 1964

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R

A

# "Continued Learning - Key to Progress"



Painting used by courtesy of Lincoln First Federal Savings and Loan Association, Spokane, for whom it was originally painted by Norman Rockwell.

## PLAN NOW TO ATTEND

For information write or call Education Weeks Office, Brigham Young University, Provo, Utah, or contact your local stake officers.

This is the theme of the BYU Education Weeks (formerly Leadership Weeks) called the nation's greatest experiment in adult education. They will be presented in 43 locations in the summer of 1964. More than 35,000 persons attended last year. In addition 47 one-day education events are being held so that some type of BYU class is within reach of almost every Church member in the United States and Canada. Classes will be taught by 60 BYU professors and other local teachers in concentrated subjects in science, religion, literature, personal development, government, skills, and hundreds of others. Check the following schedule for an Education Week in your area.

### ARIZONA CIRCUIT

Snowflake, Arizona .....	June 1, 2, 3
Mesa, Arizona .....	June 4, 5, 6
Phoenix, Arizona .....	June 8, 9, 10

### SOUTHERN NEVADA CIRCUIT

Las Vegas, Nevada .....	June 4, 5, 6
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### UTAH CIRCUIT

Ogden South .....	June 1, 2, 3
Ogden North .....	June 4, 5, 6
Provo, BYU Campus .....	June 8, 9, 10, 11
Jordan Valley .....	June 17, 18, 19
Granger-Kearns .....	June 22, 23, 24
Sugar House .....	June 25, 26, 27

### SOUTHWEST CIRCUIT

Thatcher, Arizona .....	June 17, 18, 19
El Paso-Juarez, Texas .....	June 22, 23, 24
Albuquerque, New Mexico .....	June 26, 27, 29

### PACIFIC NORTHWEST CIRCUIT

Portland, Oregon .....	June 18, 19, 20
Tacoma, Washington .....	June 23, 24, 25
Seattle, Washington .....	June 26, 27, 29
Moses Lake, Washington .....	July 1, 2, 3

### CANADIAN NORTHWEST CIRCUIT

Calgary, Canada .....	July 2, 3, 4
Lethbridge, Canada .....	July 7, 8, 9
Spokane, Washington .....	July 11, 13, 14

### IDAHO CIRCUIT

Rexburg, Idaho .....	June 18, 19, 20
Idaho Falls, Idaho .....	June 22, 23, 24
Blackfoot, Idaho .....	June 25, 26, 27
Pocatello, Idaho .....	June 29, 30, July 1
Boise, Idaho .....	July 6, 7, 8
Ontario, Oregon .....	July 9, 10, 11
Jerome, Idaho .....	July 13, 14, 15
Burley, Idaho .....	July 16, 17, 18
Preston, Idaho .....	August 26, 27, 28

### SOUTHERN CALIFORNIA CIRCUIT

San Fernando .....	July 22, 23, 24
Santa Barbara .....	July 24, 25
Santa Monica .....	July 28, 29, 30
Long Beach .....	July 31, August 1, 3
San Diego .....	August 6, 7, 8
Orange County .....	August 10, 11, 12
Pasadena .....	August 13, 14, 15
Mt. Rubidoux .....	August 17, 18, 19

### NORTHERN CALIFORNIA-NEVADA CIRCUIT

Bakersfield .....	July 22, 23
Sacramento .....	July 25, 27, 28
Oakland .....	July 30, 31, August 1
Fresno .....	August 4, 5
Reno, Nevada .....	August 7, 8

### COLORADO CIRCUIT

Denver, Colorado .....	August 26, 27, 28
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# BRIGHAM YOUNG UNIVERSITY

## Exploring the Universe

By Dr. Franklin S. Harris Jr.

### NOVEL INSECT CONTROL WORKS

Several years ago the Era reported that male screw-worm flies bred in captivity, sterilized by X-rays, and released, offered promise of control of this fly which cost about a 100 million dollar loss in cattle a year. The basic research costs about a million dollars. Application of this new and novel technique of insect control in Florida in two years practically eliminated the insect with a savings in Florida alone of many times the research cost.

### FORESTS OF BRAZIL



The forests of Brazil have over twenty-five hundred different species of trees.

### WAGON ROAD IN ROCK

A wagon road four feet deep in solid rock has been ground by the wheels passing over the Oregon Trail along the North Platte River near Guernsey, Wyoming.

### PALESTINE POPULATION

The population in Palestine in the time of David (about 975 BC) was about three-quarters of a million, and in the time of Isaiah (about 700 BC) about a million, compared with about a million and a half at the opening of the Christian era under Roman rule. These are the estimates of Professor W. F. Albright.



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The Improvement Era Offices, 135 South State Street, Salt Lake City 11, Utah

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Entered at the Post Office, Salt Lake City, Utah as second-class matter. Acceptance for mailing at special rate of postage provided for in section 1103, act of October 1917, authorized July 3, 1958.

The Improvement Era is not responsible for unsolicited manuscripts but welcomes contributions. Manuscripts are paid for on acceptance at the rate of 2¢ a word and must be accompanied by sufficient postage for delivery and return. Thirty days' notice is required for change of address. When ordering a change, please include address slip from a recent issue of the magazine. Address changes cannot be made unless the old address as well as the new one is included.

**ART AND PHOTO CREDITS**

Art Direction: Ralph Reynolds

344 Art: Ed Maryon  
350 Art: Percy  
380 to 385 Photos: Doyle L. Green  
355 to 358 Photos: Lorin Wiggins and others  
358 Photo: Top Hal Ruml  
360 Art: Jerry Thompson  
363 Art: Virginia Sargent  
364 Art: Jerry Thompson  
369 Art: Dale Kilbourn  
370 Art: Litho by Bosqui  
372 Photos: Country Club, Washington Township  
374 Photo: Unknown  
375A Photo: Church News  
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All other art and photos: Ralph Reynolds Studio



D. F. Wright, president, the Oakland Temple  
**THE COVER**

Yellow leaves and flowers of spring along a wooded ravine set off the new Oakland Temple, its gold-leaf covered spires glistening in the morning sun. The building is nearing completion on a hill overlooking the San Francisco Bay. The photograph was taken March 26, 1964 by Managing Editor Doyle L. Green. For additional color photographs of the temple taken on the same day, see pages 384 and 385.

Cover Lithographed in full color by Deseret News Press

DESERET BOOK PRESENTS . . .

# A SEXTET OF EXCITING NEW BOOKS



1  
**TITLE OF LIBERTY**

by Ezra Taft Benson  
Is there really a possibility of another crack in the Liberty Bell? Whether you agree with the author or not, here is a book that makes exciting and provocative reading. *Title of Liberty* is by the former Secretary of Agriculture on Eisenhower's Cabinet and a senior member of the Council of the Twelve. Here is a compilation of addresses that sound a warning voice. **\$3.50**

2  
**THE ART OF TEACHING CHILDREN**

by Daryl V. Hoole  
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**THE NATIVE BLOOD**

by Albert R. Lyman  
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(Era May 1964)

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## The Church Moves On

MARCH 1964

**1** Elder David I. Hansen sustained as president of Nevada Stake with Elders Richard C. Jensen and Nephi G. Schwab as counselors. They succeed President Donald B. Tate and his counselors, Elders David J. Naylor and Clifford T. Utley.

Elder William H. Delves sustained as president of Sydney (Australia) Stake succeeding President Dell C. Hunt. President Hunt's counselors, Elders Clayton W. Lank and Warren M. Stokes were sustained as counselors to President Delves.

**7** The appointment of Elder George R. Hill, III, who was recently released as bishop of the Federal Heights (Salt Lake City) Ward, to the general board of the Young Men's Mutual Improvement Association was announced. He had served on the YMMIA general board prior to his call as bishop.

**8** Elder Eugene W. Pearson, former first counselor to President Jack R. Prince of Kearns North (Utah) Stake succeeded him as president of that stake. Elder William L. Howick, formerly second counselor, and Elder John M. Bevan were sustained as counselors.

**21** The First Presidency announced the appointment of Elder Thomas S. Monson of the Council of the Twelve as adviser to the Western American Missions. The seven mission fields under his immediate jurisdiction are: Northwestern States, Alaskan-Canadian, Northern California, California, Western Canadian, West Central States, and Western States.

**25** The eight-foot statue of the Angel Moroni was placed atop the LDS Church Exhibit at the New York World's Fair.

**27** The Anchorage and the Palmer LDS chapels were damaged in the Alaskan earthquake that struck late this afternoon. Later it was determined that at least six members of the Church were killed: Richard Robinson, former president of the Valdez Branch, and five members of the Earl Smith family, also of Valdez. The Smiths were converted to the Church one year ago.

**28** The appointments of Mrs. Laura H. Drexel and Mrs. Mary Christenson, both of Salt Lake City, to the general board of the Young Women's Mutual Improvement Association was announced.

**29** Elder Theron M. Ashcroft sustained as president of Cedar West (Utah) Stake with Elders Morris A. Shirts and Robert B. White, Jr., as counselors. They succeed President Franklin D. Day and his counselors, Elder George S. Barrus and Elder White who was re-sustained as part of the new stake presidency.

Elder T. Lavoy Esplin sustained as president of St. George East (Utah) Stake succeeding President Rudger C. Atkin. Elder Walter H. Snow, second counselor to President Atkin, sustained as first counselor to President Esplin. (Continued on page 396)

# THE MORMON STORY

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2. Spanish



3. French



4. Norwegian



6. German

5. Finnish



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\*letters on file



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# Letters and Reports



**LARGE YOUTH CHORUS SINGS**

The voices were young and clear at a recent Alberta Stake conference at Cardston. Music was provided by a chorus of 142 young people. Conductor Barton Olsen led the group through music for both Sunday sessions, with Eda Wood and Thelma Smith accompanying.

**PROVO SEA SCOUTS HOLD REUNION**

The S. S. *Hanno* sailed in on a sea of memories, when former Sea Scouts who had belonged to the Sea Scout Ship *Hanno* met in the Provo Fourth (Utah) Ward for a reunion and report meeting.

Twenty-one men, representing the 84 boys who belonged to the ship between 1939 and 1950 gathered. They discovered that most of their members had served on missions and are active in the Church, serving or having served as bishops, bishops' counselors, high council members, and Sunday School and Mutual superintendents.

Despite the fact that almost all of them are veterans and several were shot down, wounded, and held in enemy prison camps, not a single man lost his life in war.

Under Skipper Delbert V. Tregagle and Delos Brown, seventy-five percent of the group achieved Eagle rank.

**SEA SCOUT SHIP "HANNO" HOME-COMING-REUNION**—Bottom Row, l. to r. Einer Johnson, Glen Gardner, Shipley Snow, Skipper Deb Tregagle, J. Wallace Boswell, Ship Committee Chairman; Bishop Victor J. Bird, and Counselors Charles D. Sessions and Frank J. Earl; Rulon Doman, Scout Executive.

Middle Row—Mauray Payne, Jack Bennett, Jay Nixon, Clinton West, Dick Hales, Delvar Pope, Ralph Rigby, Dean Jeffs, Wayne Brown.

Top Row—Carl Cox, Phil Taylor, Lorraine Dowdell, Dayle Jeffs, Bob Hales, Charles Earl, Dean Rigby, DeLoyal Bills, Sterling Sessions.



**ERA GIFT IS MISSIONARY**

This magazine has been a great source of encouragement. We have enjoyed reading the talks given by the Authorities of our Church, and the articles have, on more than one occasion given inspiration for a talk in Church.

Traveling to school one day (which he attends one day a month in connection with his work) Charlie was reading the *Era*, and a person sitting beside him, looking over his shoulder, no longer could resist asking what the magazine was. He said it was the most attractive and interesting book he had seen, and could it be bought at any bookstall? Having read the most interesting articles, Charlie handed it to this delighted gentleman.

Thank you once again for this pleasing gift.

Yours sincerely,  
Sister Lorna Wilde  
Mitcham, Surrey,  
England

**ERA CIRCULATES IN BARRACKS**

Yes, this subscription has truly brought me "many hours of enjoyable reading." I think you will know what I mean when I say this magazine is so completely different, so inspiring and extremely welcome when compared to the many pornographic novels and pocketbooks that float through the barracks. I have made it a point to see that each issue gets maximum circulation in my barracks and I have received many compliments on the freshness and change it presents to those who pick it up if only to browse through it.

Let me express my appreciation for this program you have of getting The Improvement *Era* to the servicemen, it is very profitable and greatly appreciated.

Appreciatively yours,  
Robert N. Oviatt  
Henderson, Nevada

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## FOOD

THESE TIMES

By Dr. G. Homer Durham  
President, Arizona State University, Tempe



"What is there to eat?"

How many times each day is this remark heard! Fortunately, for most readers of this column, there is generally at least some positive answer. In much of the world this is not true.

For some interesting views on this important subject, we are indebted to Dr. Ira L. Baldwin, director of the International Rural Development Office of the Association of State Universities and Land-Grant Colleges, who recently spoke on the world food problem at the University of Wisconsin.

Dr. Baldwin divides the world into two areas: (1) the area of food plenty, and (2) the area of want. The area of plenty includes about one-third of the population and includes the industrialized nations of Europe (including Russia), North America, Australia, New Zealand, and Japan. The area of chronic shortage includes Latin America (which may be surprising to many), Africa, and Asia, with the exception of Japan. This does not mean every individual in the area of "scarcity" is undernourished. The greatest number of undernourished people, however, are found in those coun-

tries. Furthermore, there are many undernourished people in the countries that have adequate food supply, due to "poor food habits, lack of knowledge of nutrition, and insufficient finances."

If people everywhere were fed as well as most people in the United States, 50 percent more food would be required than is now grown.

The lack of protein, particularly of well-balanced protein, states Dr. Baldwin, is among the most difficult problems. Nearly eight pounds of grain are required to produce a pound of animal protein, the best source. Experiments with use of algae, yeast, microbial protein, and fish will not supply more than a small fraction of the additional protein now estimated as needed. Population growth in the areas of food scarcity aggravates the situation. Asia, Africa, and Latin America are growing more rapidly in population than other regions. By 1975, the world will have increased from 3.2 billion to 3.8 billion people. Food production per capita in 1960-61 in the "scarcity" areas was actually less than it was in 1935-39. By the year 2000, based on estimates of reliable

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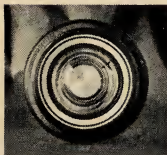
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THE IMPROVEMENT ERA

authorities, there will need to be a quadrupling of food output. Whether the adoption of scientific methods in food production, incentives for increased production, necessary capital, research, and education, and facilities can be developed represents future challenging problems.

Egypt was once the breadbasket of the ancient world. Today, North America holds this position. Annual grain production has doubled per capita in the past twenty-five years. Dr. Baldwin notes that during the past twenty years the United States "has given liberally of its substance . . . to aid the peoples in the areas of food scarcity, both by aiding them to increase their own production of food and by supplying food from our own stores.

#### What is there to eat?

"The basic problem in the world today," declared Dr. Baldwin, "is that of food production adequate to balance a rapidly expanding population. We, in the areas of food plenty, dare not adopt the attitude that this is not our problem. A balance between food production and population will be reached. If it is not reached by desirable social means, it will be reached by the ancient methods of famine, pestilence, and war. We urgently need to get on with the job of increasing production and improving distribution."

So runs some of the thinking in these times by a thoughtful scientist. In ancient times, Jacob sent his sons to Egypt for bread. How can modern men stay home and conquer famine?

#### CONCLUSION

BY MARIE DAERR

Spring thinks she has her way with us.  
She smiles to see our eyes  
When we glimpse gold forsythia bells  
Against blue April skies.  
She's pleased when we are gladdened  
by

A robin's morning call  
Or bend to sniff the hyacinths  
Beside a garden wall.  
She chuckles when she catches us  
In dreamy reverie  
Beneath the cloud-pink branches of  
A blooming apple tree.  
She laughs with us when we behold  
A fledgling's awkward flight . . .  
Spring thinks she has her way with  
us—

And, oh, I think she's right!

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The Oakland Temple of The Church of Jesus Christ of Latter-day Saints is soon to be dedicated. This temple, like many of our other temples, stands upon a hill. It is a spiritual beacon for all to see and to guide their lives thereby.

Our temples have a special place in the Church aside from the ordinances given and performed within. They are lights upon the hill. Their light should not be hidden. A temple exerts or should exert a continuous influence upon the people, especially the youth. I cannot illustrate what I mean better than by referring to the wonderful story of *The Great Stone Face* by Nathaniel Hawthorne.

That author called attention to one of nature's wonders. When one stood a certain distance from it, he saw a benign countenance which, Hawthorne wrote, exerted a great influence upon the people of the valley below. To use his own words he said:

"It was a happy lot for children to grow up to manhood or womanhood with the Great Stone Face before their eyes. For all the features were noble and the expression was at once, grand and sweet as if it were the glow of a vast warm heart—a heart that embraced all mankind in the affections and had room for more. It was an education only to look at it."

He tells that a mother and her small son were sitting in the valley looking at that stone face, and Ernest said, "Mother, I wish that it could speak, for it looks

so very kindly that its voice must needs be pleasant. If I were to see a man with such a face, I should love him dearly."

And the mother told him then the story that someday a man would come and have just such a benign countenance as that.

You, who know the story, realize that "Gathergold" came back to the valley. It was not he nor "Blood and Thunder," the great soldier, who also returned to his former home. It was not "Old Stony Phiz" the great lawyer and politician who ran for president. It was not even the poet, but Ernest, himself, who lived a life of good deeds and holy love. Ernest had indeed become, by constantly looking, living, and loving, the representation of the Great Stone Face.

That is what I mean. Our temples should exert an influence upon the youth of our Church: inspiring, developing self-mastery, changing their natures so that someday they might enter the temples.

If a man obtain the fullest life for himself and be able to contribute most to the common good, he should cultivate certain cardinal virtues, among which I name the following: faith, self-control, chastity, reverence, and a willingness to serve others. The temples of the Church stand for these principles, and never before in the history of the world was there such a need for faith to be instilled into the minds and hearts of the children of the world—God's children!

## *The Influence of the Temples*



Each temple erected by the Church attracts people who pass, who read, who hear, and witness the fact that the building is a house of God, a temple to the Most High. Its very existence, its walls, and all pertaining to it declare his reality, his love, and his plan of salvation. We would like every boy and every girl in the world and particularly every boy and every girl in the Church to recognize the temple as our Father's house. That is what I mean by temples building character.

Someone wrote many years ago that the whole purpose of life might be summed up in these words, "To subdue matter that we might realize the ideal."

When I first read that, I thought it could be paraphrased to read, "The whole purpose of life is to bring under subjection the animal passions, proclivities, and tendencies that we might realize the companionship always of God's Holy Spirit." That is the ideal. Our chief purpose of life is to overcome evil tendencies, to govern our appetites, and to control our passions. We must overcome them. We must conquer them.

We must teach young people to live so that they can enter the house of God and make covenants, the dearest and most sacred in all the world. In youth they should take cognizance of the fact that they will have to control their appetites and their passions if they would enter the temple worthily.

Preparation for the temple is during youth, not just

when they go to the bishop for their temple recommends. This is what is meant by having the house of God as a light to the Church. It is one of the greatest means of character building in the Church.

The temple stands for everything that is virtuous and should be looked upon as Ernest looked upon the Great Stone Face. Let the thoughts, the ideals, and the nobility of the temple transform the youth, the boy and girl, so that when they go to the bishop, they can answer honestly, truthfully, and when they enter the temple they may receive, without question, those blessings that are intended for the faithful.

Every temple that stands, no matter in what part of the world, should ever be a light influencing members of the Church, young and old, to develop those characteristics which transform a human being prompted by animal instinct into a spiritual being responsive to the promptings of God our Heavenly Father. Ultimately each one should be able to say as Peter said after fewer than three years' service accompanying the Master and a few more years in serving him, "We are now made partakers of his divine nature." (See 2 Peter 1:4.)

God bless you who will come to partake of the spirit and the blessings of the new Oakland Temple of the Church, even as he daily blesses those of our fellow members who enter our other temples throughout the world.

# YOUR QUES- TION

ANSWERED BY  
**JOSEPH  
FIELDING  
SMITH**  
PRESIDENT OF  
THE COUNCIL  
OF THE TWELVE

## *Why should there be temples?*

Soon the Oakland Temple will be ready for dedication. The question has been raised: "Why should there be temples and what are the significant duties which are to be performed therein?"

The temple as designated by revelation is a sacred house in which certain important blessings and covenants are given to faithful members of the Church preparatory to their exaltation in the kingdom of God.

We have no record of the building of temples before the flood nor for several centuries following. This lack of information does not mean that such sacred structures were not known. The Bible account of humanity covering the years from Adam to the flood and down to Abraham is extremely limited, and the



detailed history is not given. We do know that in the days of Enoch, before the flood and following to the days of Abraham, the seers holding the priesthood when they wished to converse with the Lord, did so usually on mountaintops, and it is likely that these exalted places served the purpose of a temple. It was on such a mountain that Enoch talked with the Lord as did the Brother of Jared, the leader of the Jaredites following the flood, thus these exalted places took the place of edifices as hallowed spots.

When Israel was released from Egyptian bondage and went into the wilderness of Arabia, one of the first commandments given to Moses was to build a temple. It had to be a portable building that could be set up and taken down and moved from place to place as Israel journeyed for forty years in the wilderness. However the Lord required this portable tabernacle, or temple, to be of the most expensive materials that Israel could afford. In this portable temple Moses and Aaron received commandments from the Lord. As Israel moved from place to place on this forty-year journey, this building had to be taken apart and set up again constantly. When Israel



became settled in the land the Lord had given them, this tabernacle (temple) served until the days of King Solomon. The Lord gave a commandment that a regular temple should be built, therefore the magnificent temple of Solomon was built in the city of Jerusalem, wherein the Lord gave revelation where sacred ordinances were performed.

This temple served Israel for sacred purposes through the years. During the captivity of Israel the temple was desecrated, for it had fallen into the hands of enemies. On the return of the Jews from captivity the temple was repaired and served the Jews until its destruction after the crucifixion of our Savior. The time will come according to sacred promises when it will be restored again.

During all the years of apostasy and until after the organization of The Church of Jesus Christ of Latter-day Saints, there was no sacred temple to the name of the Lord. The Latter-day Saints were commanded to build a temple, which they did in Kirtland, Ohio. This was essential for the Lord who said so by revelation, had to have a place where he could come to his servants to restore the keys of authority

so essential to the eternal blessings of the Latter-day Saints in this dispensation. Since that day the Latter-day Saints have been true to this commandment and, notwithstanding their persecutions and poverty, they built such a temple in Nauvoo, which, however, through persecution they were able to use but for a very short period. However, hundreds of faithful members of the Church received their endowments and sacred blessings and were married in the Nauvoo Temple before they were driven away by enemies of the Church. When the first pioneers arrived in the Salt Lake Valley, steps were taken to build a temple, for they realized its importance and the need of the sacred ordinances which belong and are essential to the eternal salvation and exaltation of Latter-day Saints in the celestial kingdom of God.

This temple in Oakland is nearing dedication and brings rejoicing to the good Saints in the great state of California. Moreover, the great work for the salvation of the living and the dead who never had the opportunity of salvation when on the earth, and the perpetual union of "the whole family in heaven and earth is named," is faithfully being performed.

# THE PURPOSE OF THE TEMPLES

BY PRESIDENT DAVID O. MCKAY

*From remarks made at the dedication  
of the Swiss Temple and other sources*

*The spire of the Kirtland Temple.  
This was the first temple built by  
the Church in this dispensation.*



One of the principal questions asked by reporters, newsmen, and by people generally is, "What is the difference between your temple and your other church edifices?" As all members of the Church know, the answer is that temples are built for the performance of sacred ordinances—not secret, but sacred.

One of the distinguishing features of the restored Church of Jesus Christ is the eternal nature of its ordinances and ceremonies; for example, generally in civil as well as in church ceremonies, couples are married "for time" only, or "until death do you part." But love is as eternal as the spirit of man; and if man continues after death, which he does, so will love.

This interests nearly every intelligent inquirer and investigator, especially when he or she realizes the truth, that love—the divinest attribute of the human soul—will be just as eternal as the spirit itself. So whenever any person dies, the virtue of love will persist, and if any inquirer believes in the immortality of the soul or in the persistence of personality after death, he must admit that love will also persist.

Logically, there follows another question: Whom shall we love in the next world? In response to this question, an American woman whom, with her husband, I met many years ago on a journey in the South Seas, replied, "We should love everybody."

"Yes," I replied, "we should also love everybody here." That is the injunction of the Savior, to love our neighbor as ourselves. But if earthly things are typical of heavenly things, in the spirit world we shall recognize our loved ones there and know them as we loved them here. I love my wife more than I can love other people. I love my children. I can have sympathy; I can have a desire to help all mankind, but I love her by whose side I have sat and watched a loved one in illness, or, perhaps, pass away. Those experiences bind heart to heart, and it is a glorious thought to cherish that death cannot separate hearts that are thus bound together; for each of you husbands will recognize your wife in the other world, and you will love her there as you love her here and will come forth to a newness of everlasting life in the resurrection. Why should death separate you when love will continue after death?

It should not, and it need not, for when Jesus was upon the earth he told his Apostles: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth

shall be loosed in heaven." (Matt. 16:19.) And with the restoration to earth of the Holy Priesthood, the Church asserts that this power was again given to chosen men, and that in the house of the Lord where the marriage ceremony is performed by those who are properly authorized to represent our Lord and Savior Jesus Christ, the union between husband and wife and between parents and children is effected for time and all eternity, and that for those thus married the family will continue into the eternities.

That is one purpose of temples.

There is another purpose—not so easily understood by inquirers until they get a glimpse of the justice of God or until we ask them: "Do you think that a just God would require me to conform to certain principles and ordinances in order for me to enter into the kingdom of God, and that he would permit you to enter the kingdom of God without complying with those principles and ordinances?"

Those who accept Jesus Christ our Lord as the author of salvation: those who accept his statements—unqualified statements—regarding the necessity of obedience to certain principles, are bound to admit that everybody must comply with certain fundamental ordinances or else nobody need comply with them. Now that is the plain fact.

We have as you know in holy writ ample evidence that the Savior referred to one eternal plan; for instance, when Nicodemus, a member of the Sanhedrin, —a man who had evidently listened to the Savior speak and who had probably followed him—called on Jesus, impelled by the desire to know what Jesus had which the Sadducees and the Pharisees did not have, and bore his testimony, saying, "Master, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." And then ensued the conversation in which Nicodemus undoubtedly asked, "What must I do?" And one of the most remarkable statements we have in scripture was given as an answer: "... Except a man be born again, he cannot see the kingdom of God." And "Nicodemus saith unto him, How can a man be born when he is old?" All Christians believe or should believe in the words that Jesus answered: "... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:2-5.) And that is true.

The words of the Savior to Nicodemus are accepted in their literal sense by faithful members of the Church. The scriptures make no distinction between



*Spiral stairway in Manti Temple.*



*A rare photograph of the Kirtland Temple.*



*An artist's conception of Nauvoo from across the Mississippi River.*

the living and the dead. This law is of universal application, exemption being granted only to children who die in infancy, having no sin to expiate. To provide a means of salvation for all, facilities are made available in the temples whereby the living may be baptized in behalf of the deceased.

Evidence that such vicarious work was performed in the early Christian church is found in the words of Paul to the Corinthians: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Cor. 15:29.)

The pseudo-Christian world has stumbled over the meaning of this simple text, and not a few commentators have tried to explain away its true applicability to all mankind of the Savior's teachings.

To repeat, if baptism is essential for one man, it is essential for all. Then the question may be asked as was asked by a Chinese student, a graduate of one of our leading colleges, who in conversation with a Protestant minister, said, "What about my ancestors who never heard of the name of Jesus Christ?"

"Oh," was the reply, "they are all lost."

The Chinese student's sense of justice was offended, for he immediately said, "I'll have nothing to do with a religion so unjust!" Had that Chinese professor, or doctor, asked a Mormon elder that question, the latter would have answered, "They will have an opportunity to hear the gospel, and to be baptized, to be born of the water and of the Spirit, that they might also enter into the kingdom of God."

What about your great-great ancestors who never have heard of the name of Jesus Christ? What about the millions who died without having heard his name? They are all our Father's children as much as you and I. Is it the act of a Loving Father to condemn them forever outside of the kingdom of God because they have had no opportunity to hear the name of Jesus Christ?

No, it is not. "We believe that . . . all mankind may be saved, by obedience to the laws and ordinances of the Gospel." And we also believe that those who have died without having heard the gospel here in mortality will have

*(Continued on page 359)*



*In the Creation Room in the Salt Lake Temple colorful murals represent the creation of the earth.*



*The World Room in the Salt Lake Temple is symbolic of the bleak and dreary world into which Adam and Eve were driven after they partook of the forbidden fruit.*

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*In this Council Room in the Salt Lake Temple, the First Presidency and the Council of the Twelve hold weekly meetings Thursday mornings.*



*Marriages in the temples are performed in rooms such as this one in the Manti Temple. Here couples are sealed for time and eternity.*

*The Celestial Room in the Idaho Falls Temple.*





*The Celestial Room in the Salt Lake Temple. These richly furnished rooms symbolize the exalted attainment which man may achieve by living according to the saving principles of the gospel.*



*In the Terrestrial Rooms, such as this one in the Salt Lake Temple, instructions are given pertaining to man's eternal journey.*





*A mural in the Los Angeles Temple pictures the bleak and dreary world.*

*A mural in the Arizona Temple depicts Joseph and Hyrum Smith preaching the gospel to a group of Indians.*



*A Sealing Room in the Salt Lake Temple where couples are married for time and all eternity, not just "till death do you part."*

*Baptismal fonts in the temples, like this one in Salt Lake, rest on the figures of twelve oxen.*



(Continued from page 354) an opportunity to hear it in the other world.

Where did Christ's Spirit go while his body lay in the tomb? The Apostle Peter tells us that he went to preach to the spirits who were in prison, who were once disobedient in the days of Noah when the ark was being prepared. (See 1 Pet. 3:19-20.) Those who died thousands of years ago were still living in the spirit world, and the gospel was taken to them as it will be taken to all of our Father's children.

This, then, is another purpose of the temple. You may have the opportunity of gathering the names of your ancestors, who, being baptized by proxy, may become members of the kingdom of God in the other world as we are members here.

Since the restoration of this principle and practice, church members have zealously searched the records of the world for the history of their ancestors that their forefathers might receive vicariously the blessings of the gospel of Christ. In connection with this work the Church maintains an extensive genealogical organization.

These two great purposes—eternal marriage, binding the family for time and eternity, and opening the door of the kingdom for those who have died without an adequate opportunity to accept the gospel of Jesus Christ and its essential ordinances—when

preached properly, earnestly, and sincerely to the honest in heart, will appeal to the justice of those who love the truth.

In addition there is the temple "endowment," which is also an ordinance pertaining to man's eternal journey and limitless possibilities and progress which a Just and Loving Father has provided for the children whom he made in his own image—for the whole human family.

This is why temples are built.

God help us to appreciate the restored gospel of Jesus Christ in its all-embracing justice and mercy and glorious eternal plan. The whole purpose and meaning of life is contained in it, with its great saving and ennobling ordinances that will take the individual to his highest possibilities here and hereafter with an everlasting association with his loved ones in the presence of God.

I pray with all my soul that all the members of the Church, their children and their children's children—and all men everywhere—may at least glimpse the glory of the house of the Lord and have wisdom to understand and strength to apply the principles of the gospel of Jesus Christ, which are eternal and applicable to every person living, in developing that spirituality which will bring peace on earth and good-will toward men.

## IN THE SHADOW OF THE TEMPLE

BY MARION AMY KNIGHT

*I walked today in Temple Square  
With slow, unhurried gait.  
I think the flowers are fairer there;  
The seasons seem to wait.*

*I gazed about this peaceful place  
And fell beneath its spell.  
The sun gleamed on Moroni's face;  
I heard a distant bell.*

*And as I walked beneath the spires,  
My soul within me stirred!  
I heard the singing of the choir;  
I felt a hungering for his Word.*

*My earthly ears are not attuned  
To holy realms on high,  
But I am sure I faintly heard  
The rush of angels in the sky.*

*Could this be just a minute taste  
Of heaven's encircling clime?  
If this should really be the case,  
I must make haste to make it mine!*

# The Legacy

BY VIRGINIA MAUGHAN KAMMEYER

At a shout from the wagon master, the long line of prairie schooners ground to a halt. Then the men on horseback and the women and children slowly plodded up the mountain trail. It was good to rest for a moment. Those in front pulled their weary bodies up to the rock and looked down into the valley. The hillsides were splashes of color—quaking aspen yellow and maple red. It was September, 1850.

"Ma," called a weak voice from one of the wagons, "are we in the Sierras? Is it Sacramento down there?"

"No," the woman answered wearily. "We're scarce halfway. It's only the Salt Lake Valley."

Melissa Harris lay back, suddenly faint with pain. She'd been bitten by something Pa called a wood tick, and she lay in the jolting wagon suffering with a raging fever. It would be Melissa, of course, who got sick. Every ailment, it seemed like, got to her. Her sister Polly had never had a sick day in her life.

The rocking and jolting of the wagons, the squealing of brakes, the cracking of whips, and bellowing of the oxen finally ceased, and the wagon under Melissa rolled more smoothly. Up from the wheels came the heavy scent of crushed sagebrush, and she knew they had come out onto the broad floor of the valley. Curiosity mastered pain, and she raised herself on her good elbow to peer through the front opening past Polly and her mother, driving the team.

So that was Salt Lake City! It didn't look like much, compared to Pittsburgh, but after months of seeing nothing but prairies and mountains it looked like heaven. There was a long pole fence zigzagging off to the south past some log and adobe cabins, and they had to wait for a while until a man opened the gate and let them through. It looked funny, that great long fence closing in those few cabins, and Melissa, a little delirious, giggled.

Then she heard the man explain: "It's to keep the horses and cattle from eating the crops. All livestock have to graze outside. When you've got your family settled, you'll have to take your team outside the fence."

Melissa could almost feel her father bristle at this.

Pa didn't like to take orders. He would rather give them. That was why he had left Pittsburgh. It was getting too crowded—too many people giving orders. But in California, now—. That was one word that could brighten Pa's gloomy face: "California." Why, it was said that a man could get rich enough in the gold fields in one week to set himself up for life. You could make your pile and then settle down in Sacramento, or maybe San Francisco, and never have to bow down to any man.

The wagon started up again, and the oxen plodded down a rutted road. Melissa dozed and came awake when the wagon stopped once more. A voice was saying, "This is my front yard, neighbor. I haven't had time to mark it off, what with one thing and another. However," the voice continued, as Luke Harris raised his whip to flick the oxen into movement again, "you're welcome to camp here. Having crossed the plains myself, I'd be the last to deny a resting place to a tired man. Where are you bound?"

"California," the other said, mollified by the friendly tone. "If you'll just let us stay here overnight, and maybe let us have a bit of water, we'll take ourselves off in the morning."

"Oh, please," Melissa's mother broke in, exhaustion and anxiety in her voice. "Pa, please, ask him if we can't stay here two or three days. You see, Mister—."

"Strong—Amos Strong."

"Mister Strong, we have a sick girl in the back here, real sick. If we could stay just a few days, until she's better—"

"Well, now—," Amos Strong raised the back flap of the wagon and peered in. "Well, now, I'll get Mother to take a look at her, and we'll see what we can do."

As Amos Strong went toward the house, Melissa heard her father's voice raised in angry protest. "Two—three days! Why, every day we delay, means someone else is digging out that gold!"

"Pa—," Mrs. Harris didn't often stand up to her husband, but now her voice was firm. "I'm not going on until that girl is better!"

*"Tonight," she heard a stranger  
say to his friend, "we are going  
to celebrate. . . . I'm going to cook something  
special, Polver, old man!  
Chicken Tetraximi."*



Melissa shut her eyes, and the hot tears squeezed through her lids. "I'm sorry, Pa," she whispered. "I'm sorry I'm sick, and I'm sorry I'm a girl when you wanted a boy, and I'm sorry I'm so little and puny, and fifteen years old and never had a beau, and I'll probably be an old maid, and you'll have me on your hands all the rest of your life."

The wagon flap was suddenly raised, and arms went around her. As she was lifted out, the agony in her arm was too much, waves of dizziness overcame her, and she lost consciousness.

When she came around, she was in a warm lighted room, lying on a soft feather mattress. Her twelve-year-old sister, Polly, sat in plump concern by the bed. Her mother was bathing her forehead with a cool cloth, and another woman, dark and pleasant-looking—obviously Mrs. Strong—stood near the table ladling fragrant soup into bowls. Two small children played near the fireplace.

Melissa's eyes swung around to the foot of the bed. There stood a young man—really a boy—about sixteen or seventeen. At sight of him, Melissa felt miserable. She knew she looked awful—more awful than usual. What would a boy like that, or any boy, ever see in her? This young man was very dark—dark eyes, dark curly hair, and he had a look of not having quite grown up yet to his long arms and legs.

Melissa would have been startled, astounded beyond belief, if she could have read his thoughts. Her hair had been taken out of its braids, and it lay about her face looking, so the young man thought, like spilled honey.

"She's like Sleeping Beauty," Jared Strong was thinking, and was immediately embarrassed, as though his thoughts had been read. He had the strongest desire to take the cloth from Mrs. Harris and wipe the pale forehead himself. He controlled the impulse and swung away to help his mother at the table. But when Melissa slept, and then woke again, he was there once more at the foot of the bed.

It was two weeks before she was able to sit up in the wagon that had been made more comfortable by the addition of one of the Strong's mattresses. It was a month before she was able to walk. Her father had fretted and fumed at the delay, but when snow appeared in the mountains in early October, he grudgingly conceded that it might be better to stay over until spring.

"Amos Strong is going to build a barn. He says we can stay in it through the winter."

There was relief in the tired face of Mrs. Harris at this news. Her husband continued, "I'm going with him into the hills tomorrow to cut logs. I won't be beholden to any man."

Touchy and proud, Luke Harris was not an easy

man to live with, but as he stomped off to make arrangements for the following day, his wife softly said a little prayer of thanks that they would be safely sheltered for the winter.

The harvest was in—and it was good. The Saints proposed to celebrate, and the strangers among them looked on in astonishment as these ordinarily quiet, hard-working people made preparations for their harvest home. To the bowery they flocked with fruit, gourds, and autumn leaves, and soon that forty-foot framework, which on other occasions was used for sober gatherings, was sprouting gay colors. Boxes were pulled from under beds, and party dresses, not worn for months, were shaken out of their folds. Trestle tables were set up near the bowery, and food began to appear: golden loaves of bread, made from the precious grain of the first harvest; berry pies, sweetened with honey; roasts of venison, and piles of grapes and apples.

The fiddles tuned up, and the people swung into a dance. The California immigrants, watching in surprise, began hesitant foot tapping. Soon they were dancing, too. The Mormon leader himself, Brigham Young, led the quadrille.

Luke Harris, not taking to such foolishness, had stayed at home, but his wife and daughters had accepted the invitation of the Strong's to go to the festivities with them. Melissa, still a little pale and thin, but with her eyes shining, sat with Jared on the end of the wagon. Polly and her mother occupied the back seat and Mr. and Mrs. Strong sat up front, while the two little Strong's romped in the straw. Melissa, wearing her one nice dress—the blue sprigged one—was conscious of many things: that it was a crisp, October night, that she looked nice, and that Jared was watching her.

He had been around often lately, when he had time off from his chores. While she was convalescing, he had brought her bouquets of wild flowers, and he had begun to read to her in the evenings from something called the Book of Mormon. Melissa found it very interesting—almost like the Bible. The first day that she had felt well enough to go for a walk, he had strolled with her out into the town, and they had turned east and walked to the city limit, where the fence ran. He told her the fence went north and south for about six miles, closing in approximately 4,000 acres. "This will be a big city someday," he said confidently. He told her about the first crop they had planted that had been invaded by the crickets, and then miraculously saved by the seagulls. The plain faith shining in his face and his emphatic statement that it was the hand of God touched Melissa's heart, though she could not as yet accept it all with her mind.

*(Continued on page 398)*



BY IRMA F. BITNER



Discussing the subject of grandmothers on this very important "Mother's Day," I find requires a certain personal approach for, of course, before becoming a grandmother, one must be a mother. And we don't become grandmothers just at a moment's notice. We serve a period of probation—a training season—which really begins the moment we are born.

We train for the different roles we are to enact in

## MOTHERS AND GRANDMOTHERS

this drama of life—or comedy of life, as you will. And the first role we assume is that of *baby*, which identifies no gender particularly. Then since we are the female of the species, our next role is as a *girl*, which catalogs our sex. Then we are cast as a *daughter*, which signifies our relationship; then we personate a *woman*, which denotes our age or maturity; next we step out before the curtain as a *wife*, which also titles us *daughter-in-law*, followed in season by the courageous performance of *motherhood*, spotlighting our maternity. And then, through no act of our own, in due time we are cast as a *grandmother*—adding the much-maligned designation of *mother-in-law*.

Each title connotes a definite status and bestows an honor on the one endowed. But unlike the characters portrayed on the stage, our roles are not singular. They are dual—or more than that, quadruple; for while we are still a daughter, we become a wife—not relinquishing our role as daughter, and if fortunate, sister as well—break forth into a mother and finally a grandmother. So you see how multiple our responsibility becomes—how involved the prerequisites to meet the different assignments. But what a glorious heritage! All are blessed titles that bespeak the rich fulfillment of God's plan, and inspire one with the determination to meet the requirements and expectations of loved ones.

Yes, it's fun being a grandmother. The great pleasure of enjoying the (Continued on page 398)

# SPORTSMANSHIP AND

BY CLARENCE ROBISON

YMYIA GENERAL BOARD  
HEAD TRACK COACH, BRIGHAM YOUNG UNIVERSITY

In 1960 the Olympic Games were held in Rome, and from all parts of the world came the greatest athletes ever assembled to compete for their respective nations.

In the Olympic Games there is a great personal honor attached to being a medal winner. The top three men in each event are called to the victory stand and presented medals. At the end of the stadium stand three flagpoles representing these first place winners; and as the victors mount the award stand, their national flags are hoisted on the flagpoles, and their national anthems are played by the band. Few men leave the victory stand without showing tears of emotion, and justifiably so. Thus, in every man competing at Rome there was a hope for the great honor of being a medal winner at the 1960 Olympic Games.

In an event called the Hop, Step, and Jump or the Triple Jump, as it is sometimes referred to, there was very keen competition for the third place medal. First, one contestant would take over the third spot, and then the other would squeeze ahead by a fraction of an inch. This type of close, keen competition continued right down to the final jump for both men. The leader was ahead by less than an inch when each man had one more attempt. The first of the two men with all the courage at his command made his final leap and moved ahead by a fraction of an inch; now his opponent with one more opportunity to win the third place medal took his last jump and moved out in front by one inch.

The loser, heartsick and disappointed, walked over to his opponent and reached out his hand to congratulate him for his victory, but the winner refused to shake hands with him. Some of the fans on that side of the stadium had been watching this event closely and saw this incident. Immediately they began to boo and hiss at the victor. Word of what had happened spread through the fans like fire in dry grass, and soon almost all of the nearly one hundred thousand spectators began voicing their protest to this kind of conduct. The noise became so great that it



# FAIR PLAY



began to interfere with the other events in progress. Now, realizing his mistake, the winner went immediately to the fourth place man and not only shook his hand, but kissed him on both cheeks and tried desperately to convince those watching that he had not intended to act in an unsportsmanlike manner; but the crowd would not stop; and the booing continued for several minutes. After the jeering had subsided, the crowd then waited for the awards to be made in the Triple Jump event; and when the third place was announced, the noise began again this time louder and longer than before, and finally an Olympic official came and led the third place winner from the stadium. With his third place medal held limply in his hand, tears streaming down his face, he left the stadium in disgrace. He had won third place in the world for his event, yet somehow he was a loser. He had lost something far greater than he had won.

In an earlier Olympic contest held in Los Angeles in 1932, in an event called the 5,000 Meter Run, a similar incident took place. This event is over three miles in length, and a great runner from Finland by the name of Leightner was considered to be a sure winner. His previous performances had labeled him as the best in the Olympic competition that year. To the surprise of nearly everyone, and the great delight of the American fans, a contestant from the United States named Hill moved up, and with only a few laps left, challenged the great Scandinavian champion. However, as Hill tried to pass, Leightner moved out in front of his challenger and would not permit him to pass. Hill made many attempts to get by the leader, but each time Leightner would force him to the outside and would not allow him room to pass. The fans began shouting in protest at these tactics; and as the two neared the finish line, Hill made a final effort to pass Leightner, but the Finnish champion forced him wide to the outside and eventually at the finish forced him clear off the running track and then broke the tape as the victor. The fans were furious and did not hesitate to express themselves. After the noise died down everyone awaited the decision of the judges. Who would be the gold medal winner?

At that time there was no Olympic rule which prohibited the actions of Leightner. He was legally the winner of the five thousand meters. The judges, knowing that there would be protests, waited until the next day to announce their decision on this event. As the announcement finally came, a hush fell over the spectators and everyone listened intently, ready to voice protest if Leightner was declared the winner. However, the fans remained quiet as Leightner was called to the top step (Continued on page 406)

## FAMILY GROUP SHEET INSPECTION IN THE WARDS

In January 1964 a new record examining program was introduced, to be carried out in all wards and branches of the Church.

There is urgent need for this service. Far too high a percentage of all the family group sheets submitted by the public to the Genealogical Society to be processed for temple work, have to be returned to the senders because of imperfections, omissions of vital facts, and inadequate identification. When scrutinized by the record examiners at the society, these sheets all too frequently are found to be wanting in information which the compiler very likely could have given, had he been aware of the importance of doing so.

Imagine the long and disappointing delay occasioned when sheets come in from, say, Finland, Australia, Canada, or Mexico, and have to be returned for lack of the name and relationship of the family representative, the source of information, the sex of the

children, or the maiden names of the women. A little expert coaching at the ward or branch level could have avoided the necessity of returning these sheets because of clerical deficiencies in the recording of the names, dates, places, or relationships.

According to the official plan, members of the ward are to hand the family group sheets they have compiled for temple work to the high priests group leader in their ward. He will have in his possession a printed form on which he will record the name of the person submitting sheets for inspection by the ward record examiners, and the number of sheets handed in by that individual. Next he will record the date on which he passed these sheets to the first record examiner. The latter is under strict obligation to scrutinize these sheets within a day or two after receiving them, according to the official instruction booklet placed in his hands.

This family group sheet examiner is to go over the sheets with great care, noting whether all surnames on the family group record are recorded first, and in capital letters, followed by a comma and then the given names in small or lower case letters, thus SMITH, Clarence William. All dates should be in the order of day, month, and year, as 17 Mar. 1884. Places should be given as town, county, and state or country, as Ogden, Weber, Utah. The relationship of the family representative should be given to the husband and to the wife on each sheet. The source of information should be given on each sheet in sufficient detail so that another could go to that source to check the



## Pertinent Questions Answered

### QUESTION:

Which is actually more important for me, to be as active as possible in genealogical research on my ancestral lines, or to attend the temple regularly and perform ordinances for my kindred dead?

### ANSWER:

In an official letter to stake presidents and stake genealogical chairmen, under date of 18 February 1958, President Joseph Fielding

Smith, then president of the Genealogical Society, gave this clear explanation:

"During the last few years emphasis has been placed on temple work. Through the consistent effort of stake leaders, temple activity throughout the Church has increased tremendously. Because of this it is now necessary for us to stress the need for more accurate research to produce better records.

"It should be stressed that *genealogical research is just as important as temple work, and is entitled to equal credit.*"

The same truth was emphasized by President George F. Richards, formerly president of the Salt Lake Temple:

"To seek after our dead means to find them out by genealogical research, to obtain the information

accuracy of the information.

If any errors or omissions are detected by the record examiner, he should make a notation calling attention to this defect on a separate sheet or slip and attach this to the family group sheet; but he should make no note or writing on the group sheet itself. Then this first examiner should place his initials on the sheet examined in the specified place and return the sheet to the high priests group leader, who is adviser on genealogy to the bishop. The group leader then makes a notation on his record sheet of the date he gives this same sheet to the second family group sheet examiner. Guided by the same official instructions this second examiner checks over the sheets carefully, attaching notations to the sheet when needed. After he has initialed the sheet, he returns it to the high priests group leader. This official then returns the sheet, with any attached notations, to the patron who submitted the family group record. In doing so he has an excellent opportunity to point out to the patron any deficiencies the two examiners have found on his sheet.

After making the necessary additions or corrections the patron should send the sheet or sheets to the Genealogical Society for processing.

All members of the ward should be encouraged to attend the family class on MIA night, and also the genealogical training class in Sunday School that they may be properly trained in the mechanics of making out properly the family group sheets they submit for temple work.

regarding them that will identify them from all other people bearing the same name. A perfect identification is to have the individual's full name, also the day, month, and year of his birth; the town, county, and state where he was born; the date of his death; the name of his father and mother; and, if it is a married man, his wife's name; and, if it is a married woman, her husband's name. We regard this as complete identification. . . . As you know, this information must be had concerning our dead before we can go into the temple and do the work for them. It places the principle of genealogical research, so far as our dead are concerned, on a par in importance with the temple work which we do for them. And when the Prophet says, 'The greatest responsibility in this world that God has placed upon us

is to seek after our dead,' it means the responsibility of finding them out by genealogical research and then going into the temple and receiving for them those saving ordinances." (*The Improvement Era*, May 1942, Vol. 45, p. 288.)

What we would like to point out is that neither should be placed above another. We complete our genealogical research when we complete the ordinance work in the temple. To secure the blessings of temple ordinance work we must first do genealogical work.

**QUESTION:**

What is the purpose of the Pedigree Referral Service, now being introduced?

**ANSWER:**

It has a twofold purpose:

It is not actually difficult for the average adult to master the technique of making out an acceptable family group record, and in a short time all members of the ward presenting sheets for processing should become skilled in doing this. When this goal is attained, then the sheets sent in by the patron from the ward, after they have been adequately inspected by the ward family group sheet examiners, should only in very rare and unusual cases have to be returned for correction from the Genealogical Society. Thus delays and disappointments will be avoided.

**FAMILY GROUP EXAMINING IN THE MISSIONS**

In the missions of the Church the record examining is done on a district rather than on a branch basis. There should be at least two record examiners in each district. The record should be kept on a district level similar to that kept by the high priests group leader in the ward, of the number of sheets received, the dates they are submitted to the first record examiner, to the second record examiner, and the date they are returned to the patron.

Ordinarily, in the mission, the sheets will be sent by the patron himself to the Genealogical Society for processing. In a few missions the practice is for the sheets to be sent, not back to the patron, but to the mission office, to be forwarded to the Genealogical Society by the mission office. This method of procedure may be continued if the mission president so desires.

1. To bring together people who have common lines of ancestry so they can co-ordinate and combine their research efforts.

2. To prevent duplication of research through a central registration file at the Genealogical Society of all surname and locality searches that have been carried out.

**QUESTION:**

When will this service begin?

**ANSWER:**

Registrations are being accepted now on the printed forms prepared for this purpose.

When sufficient entries have been registered to make this service effective, an announcement will be made that requests for information will be accepted on official forms which will be distributed at that time.

Much is said about the value of education these days. The Latter-day Saints themselves are great advocates of the individual acquisition of knowledge. Regardless of where members of the Church have settled, the establishment of schools was of primary importance. Today, the standard of education among the Mormons as a people is second to none.

God has always encouraged his people to obtain knowledge. He has taught them that no man can be saved in ignorance, (D&C 131:6) and that even his own glory is his intelligence. (*Ibid.*, 93:36.) In his admonition to them to study, to read the best books and to develop themselves (*ibid.*, 88:77-80), the Lord, no doubt, meant that man should inquire into secular knowledge as well as into things which pertain to "the kingdom." (*Ibid.*, 88:77-80.) Consider the explanation of the meaning of D&C 88:79-80 as given by the writers of the *Doctrine and Covenants Commentary*.

"But theology is not the only subject the Elders should be interested in. They should study:

79. "Things both in heaven] Astronomy.

"And in the earth] Everything pertaining to the cultivation of the soil.

"And under the earth] Mineralogy, geology, etc.

"Things which have been] History, in all its branches.

"Things which are] Current events.

"Things which must shortly come to pass] Prophecies.

"Things which are at home \* \* \* abroad] Domestic and foreign policies.

"Wars \* \* \* perplexities \* \* \* judgments] The 'signs of the times,' by which the observer may know that 'the day of the Lord' is at hand.

"A knowledge of countries \* \* \* kingdoms] Physical and political geography, languages, etc.

"These studies, the Lord considers necessary, 'That ye may be prepared in all things when I shall send you again to magnify the calling wherunto I have called you' (v. 80). God does not require all of His servants to become doctors or professors or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify

their calling as His ambassadors to the world.' The Latter-day Saints have, as George A. Smith remarks (*Journal of Discourses*, Vol. VI, p. 84), 'been constantly and continually, upon new ground'; they have had to shift for themselves, and it is only because the Elders have tried to live up to this Revelation that they have been able to find a home in a desert and make a Paradise in waste places. It is by the light of this Revelation that the Saints have been able to reach a place in the world of politics, arts, and sciences, second to none."<sup>1</sup>

Thus, it is obvious that there is no question as to the stand of the Church on knowledge and its application. As stated above, it is important to have sufficient information about these topics so that one can adequately represent the Church in whatever calling or assignment he may receive. The real issue is the depth to which the individual wishes to go in his search for secular knowledge.

President William E. Berrett, Administrator of Seminaries and Institutes of Religion, speaking to seminary and institute faculties during the summer of 1958, stated the problem in this manner:

"There have been so many charges that men devoted to The Church of Jesus Christ of Latter-day Saints cannot become scholars in their respective fields of academic study without having their loyalty to the Church questioned by others, or without feeling in themselves that they are compromising their professed beliefs. . . ."

It would seem that those of whom President Berrett spoke are not conversant with the explanation set forth in the quotation from the *Doctrine and Covenants Commentary*. However, as one studies the complexities involved in this problem of man—his quest for truth and whether or not there are limitations as to

<sup>1</sup>Smith, Hyrum M., and Sjodahl, Janne M., *Doctrine and Covenants Commentary*, 1950 edition; University Press, Inc., Cambridge, Massachusetts; page 556.

<sup>2</sup>Berrett, William E., "Academic Freedom in Church Schools," Brigham Young University Summer Session, July 1, 1958; page 1.

BY STERLING R. PROVOST  
PROFESSOR OF SPEECH AND RELIGION  
THE CHURCH COLLEGE OF HAWAII

# The Gospel of Jesus Christ and the teaching

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the extent of his study—it is evident that any solution will require an understanding of certain factors: (1) the scope of the gospel of Jesus Christ, (2) the nature of academic freedom, and (3) the real purpose and value of knowledge.

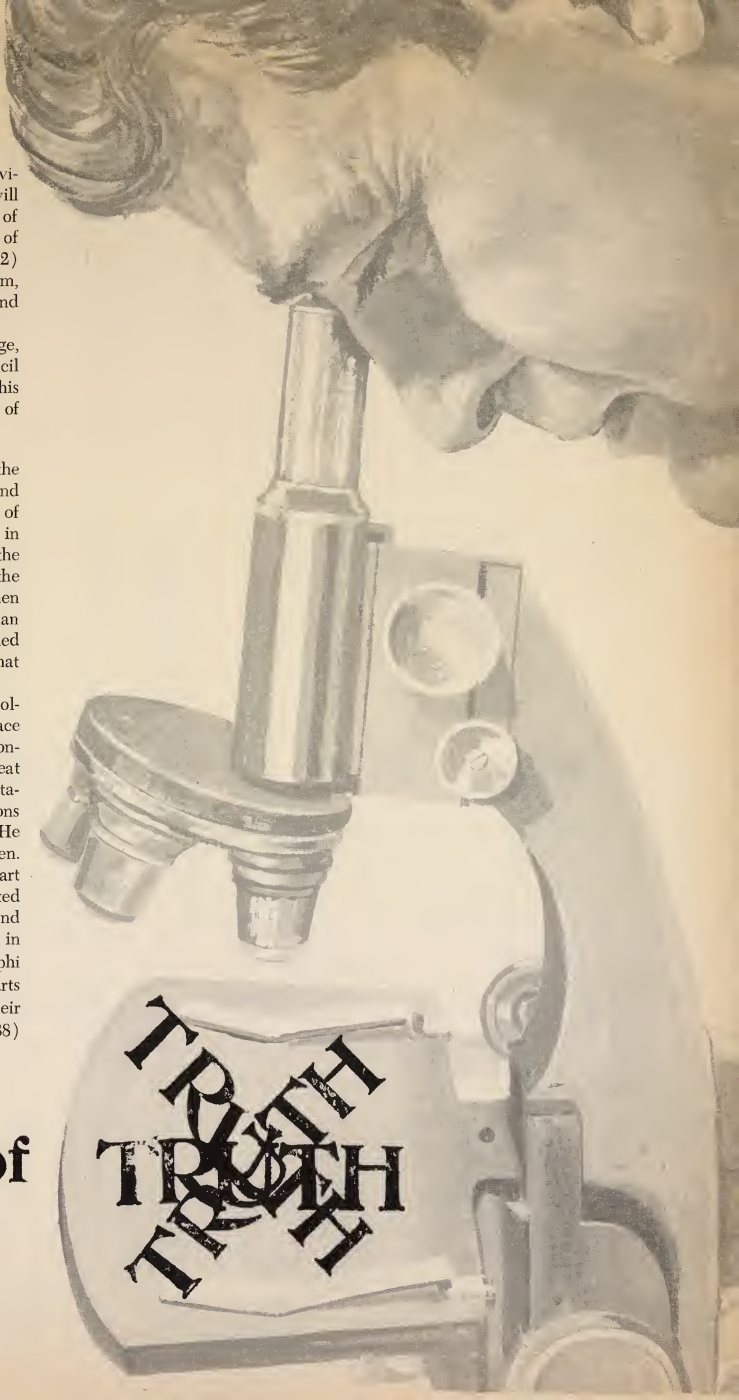
Elder James E. Talmage, former member of the Council of the Twelve, is specific in his interpretation of the depth of gospel truth:

“ . . . Primarily, theology is the science that deals with God and religion; it presents the facts of observed and revealed truth in orderly array, and indicates the means of their application in the duties of life. Theology then has to do with other facts than those that are specifically called spiritual; its domain is that of truth. . . .

“A complete survey of theology, therefore, would embrace all known truths. God has constituted Himself as the great teacher; by personal manifestations or through the ministrations of His appointed servants, He instructs His mortal children. To Adam He introduced the art of agriculture, and demonstrated that of tailoring; to Noah and Nephi He gave instructions in ship-building; Lehi and Nephi were taught of Him in the arts of navigation; and for their

*(Continued on page 388)*

**pursuit of**



**TRUTH  
TRUTH  
TRUTH**

# THE CHURCH IN EARLY CALIFORNIA

BY ALBERT L. ZOBELL, JR.  
RESEARCH EDITOR



Members of The Church of Jesus Christ of Latter-day Saints first arrived in organized groups in what is now California nearly 118 years ago. Some arrived by ship, traveling around the "Horn" from New York. Some came by foot, walking all the way from Kansas.

The exodus of the Church to the west began in February, 1846. On the Iowa plains the "Mormon Battalion" was recruited from among the pioneers to help the United States in its struggle with Mexico. Five companies of these volunteers went to Fort Leavenworth, then on August 13 started their long and historic march to the Southwest, arriving at the San Diego Mission in California on January 29, 1847.

On the same day the exodus began from Nauvoo, February 4, 1846, Samuel Brannan, leader of the Church in the New York area, embarked for California with a company of more than two hundred on the sailing ship *Brooklyn*. Their journey took them around Cape Horn into the Pacific to the Juan Fernandez Islands off the coast of Chile, then to Honolulu, and finally into the San Francisco Bay where they landed July 31, 1846. When they left New York, California had been Mexican territory, but they found the stars and stripes flying over "Yerba Buena."

Within a few months the name of Yerba Buena was changed to San Francisco, and these ship *Brooklyn* pioneers were in at the beginning of a bustling metropolis. In the hold of the *Brooklyn* they had carefully brought a printing press; and the *California Star*, the second newspaper to be published in California, made its appearance in January 1847.

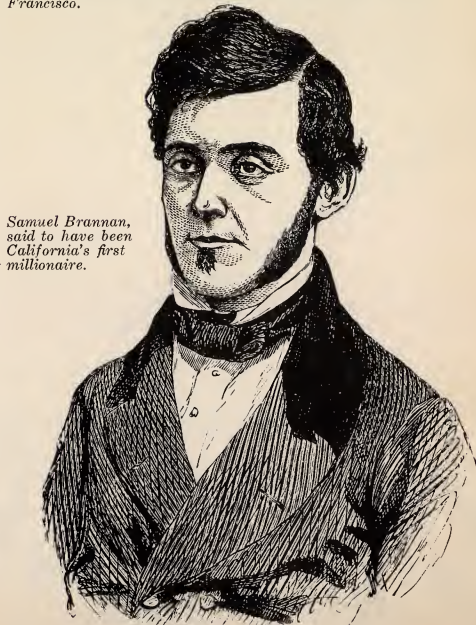
On Sunday, April 4, 1847, Samuel Brannan and two companions left the Bay of San Francisco, traveling eastward on horseback. They passed over the last camping grounds of the Donner Party who had met their tragic end that winter, crossed what is now Nevada and Utah, and on June 30, after a journey of more than eight hundred miles, found Brigham Young camped on the Green River. Brannan brought news from the *Brooklyn* Saints who were now settling in the San Joaquin Valley; of the Battalion which had reached the Pacific Coast; of the newspaper *California Star* (he had brought sixteen numbers with him); of the richness of California's soil; of its wonderful climate; of the conquest of the country by the United States; and of the *Brooklyn* colony's invitation for President Young and the main body of pioneers to join them.

President Young insisted that the Saints were going to the valley of the Great Salt Lake, and a very disappointed Samuel Brannan returned to his "new" home to lose his identity with the Church. In his Cali-

*The old Mormon Council House, first courthouse in San Bernardino County.*



*The residence of Samuel Brannan in 1847. He built this house in the center of what is now Chinatown in San Francisco.*



*Samuel Brannan, said to have been California's first millionaire.*

*Yerba Buena (San Francisco) as it appeared in 1846-47 to the Brooklyn pioneers.*



*An artist's conception of Sutter's Fort in 1846.*

ifornia he found opportunities beyond his dreams as he became one of San Francisco's early leaders and had much to do with the Vigilante Committee that brought law and order there. He has often been called California's first millionaire, but his wealth was squandered and dissipated over the years. He lost his identity with the American giants of that golden age in California, his influence vanished, and he was to die alone, penniless, and unremembered at Escondido, in southern California, in 1889.

Members of the Mormon Battalion had become peacetime soldiers in southern California. They helped improve housing and other conditions; they built Fort

Moore (now the site is appropriately marked in downtown Los Angeles) and raised the first American flag there on a giant flagpole July 4, 1847. Their enlistment for one year was up, and although they were requested to re-enlist, the majority of them were mustered out at Los Angeles July 16, 1847 and went northward to the San Joaquin Valley and to San Francisco, then the only known direct route to the Salt Lake Valley. In the Bay City they swelled the membership of the Church, and there, Addison Pratt, returning from a mission to the Society Islands (Tahiti), became president of the San Francisco Branch of the Church December 2, 1847.



*The old John M. Horner church and schoolhouse built in 1850 in Centerville.*



*In this old adobe dwelling in Alameda County, Latter-day Saint religious services and socials were held from late 1847 or early 1848 until 1850.*

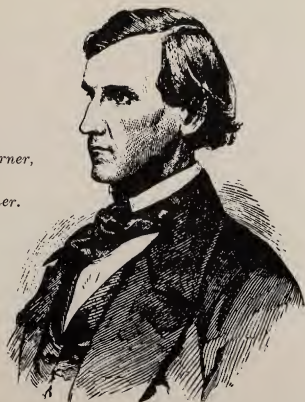
Some of the men of the Mormon Battalion were hired as laborers by Captain John Sutter who had vast holdings in the Sacramento area. Six of these men, three other white men, and some Indians were working under the direction of James W. Marshall, Sutter's foreman, constructing a millrace at Coloma, California, January 24, 1848, when gold was discovered in their diggings.

Elder Henry W. Bigler recorded the discovery in his diary, the diary-entry being accepted by historians who thus have dated the discovery that led to the California gold rush and brought thousands of men to the gold fields.

After fulfilling their working agreements to Captain Sutter the veterans of the Mormon Battalion did not seek to find gold deposits on their own, but took their earnings and turned eastward, journeying to the Salt Lake Valley where many of them found their families and the Church.


The Saints of the ship *Brooklyn* were mostly of farm stock. They recognized the rich soil and the superb growing conditions. They found a new leader among themselves, John Horner, who went with them to develop new farmlands. His bounteous harvests were only matched by the prices that gold miners were willing to pay, (Continued on page 417)

*John M. Horner, often called California's "first" farmer.*



Monday 31, Tuesday  
some kind of mittie was  
found in the tail race that  
that looks like a gold specimen  
out of the mine. It is a gold specimen  
Sunday 30 Clear. It had been  
all the last week our metal  
has been tried and proved to  
be good. It is thought to be  
rich. We have picked up more than  
a hundred dollars worth last  
week.

*A page from the journal of Henry W. Bigler, a member of the Mormon Battalion, which has established the date of the discovery of gold on the American River.*



*This new church building  
is the only center for the San  
Jose, California, Synod.*

## THE CHURCH IN NORTHERN CALIFORNIA TODAY

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PUBLISHED BY  
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OF CALIFORNIA  
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BERKELEY, CALIF.

LESUS CHRISTUS



Recently a young man was notified that he was being transferred from Utah to Northern California. He immediately went there to become acquainted with his new work-day assignment. But he was doing more. He was quietly making his own survey of something most precious to him—the Church. He came back to Utah to wind up his affairs and to help his family pack, and he was elated. The Northern California he saw was what he was looking for—friendly congregations of the Saints, opportunities for church activity in modern chapels, just as he had known and loved them where he had been active in the Church. Yes, he would be perfectly at home there.

The story of the Church in a given area is the same as in any other area where the members are active and have their heart in the work. And the members' hearts and souls are dedicated to the work in Northern California.

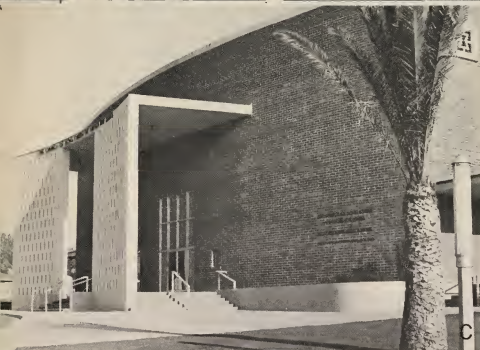
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Beautiful LDS chapels and other church buildings dot the land there. But when one thinks of these buildings, one structure immediately comes to mind: the East Bay Interstake Center that shares the grounds with the Oakland Temple.

The late President Stephen L. Richards of the First Presidency broke ground for this building on July 20, 1957. He said: "I envision in this unique building combination a pattern which will be widely emulated throughout the Church. This will be a great center of activity for the Church in this area—especially for the young people—a place where they may come and find their partners."

Speaking on the same occasion, Elder Mark E. Petersen of the Council of the Twelve said: "As you build [here] you are building souls; you are building character; you are building for eternal happiness and salvation."

The building, planned by the Oakland-Berkeley, Hayward, and Walnut Creek stakes, contains an auditorium which seats 2,200 plus a hall which can seat 1,000; a two-ward chapel with seating facilities for 330, classrooms, cultural hall for the wards, Junior



**A**  
The LDS Church is a strong advocate of the scouting program. Here are six young men of the Walnut Creek Stake who received Eagle awards at a recent Court of Honor.

**B**  
President David O. McKay and O. Leslie Stone, President of the Oakland-Berkeley Stake and the Oakland Temple District, inspect an early rendering of the new temple.

**C**  
The East Bay Interstake Center, on Temple Hill in Oakland, is a mecca for church activities in the Bay area.

**D**  
Playing in the largest basketball league in the world, the senior team from the Oakland Third Ward shows its superiority over a team from Hawaii in the tournament in Salt Lake City.



*Top. President Joseph Fielding Smith of the Council of the Twelve speaks at a special gathering in the East Bay Interstake Center.*

*Above. President David O. McKay addresses a capacity audience during dedicatory services of the Interstake Center September 25, 1960.*



Sunday School chapel and classrooms; baptistry, offices, and miscellaneous rooms which complete the building complex. A mammoth stage is designed to be used in conjunction with either the auditorium or the large hall.

The building was officially opened with a festive program, Friday, October 16, 1959.

A great pipe organ, costing \$50,000, was especially designed for the auditorium and built in Weikersheim, Germany. It was played for the first time on Sunday, September 25, 1960, at the services wherein President David O. McKay dedicated this building.

In less than four years since the dedication, the East Bay Interstake Center has become the focal point of the LDS community. Indeed it has become the cultural center of activity voiced by President Richards at the groundbreaking.

• • • • •

Later this summer (the dates are yet to be determined) the Mutual Improvement Associations of five Bay Area stakes are planning a pageant with a cast of 600 to 800, both young and old. In music, drama, and dance the presentation will focus attention of the youth of the Church and nonmembers on the purpose of temple building and upon the history of the Church.

It will present parts of the life of the Prophet Joseph Smith, the Book of Mormon, the growth of the Church in its infancy, and the temples at Kirtland and Nauvoo; the westward movement and President Brigham Young and the building of the inland empire; and finally, the growth of modern Israel, how the Church meets



Top. Admirers crowd around President McKay between services at Interstake Center.

Above. Although there were only 50 LDS students among the 1,400 who attended the Homestead High School in Sunnyvale, California, in 1962-63, these three young men from the Sunnyvale Ward, Palo Alto Stake, held high positions of leadership. L to R, Kent Reynolds, sophomore president; Richard Hart, student body vice-president, and Richard Dillender, student body president.



*Part of a group of 53 persons who recently completed a genealogical school in the San Jose Stake.*

the needs of man and the challenge of the world, and the Oakland Temple.

In the athletic programs of the Church, the areas in Northern California have always participated and found additional activity and joy by so doing. The

Northern California entrants are looked forward to as fine contenders in the all-Church tournaments in Utah. Most recently the Oakland Third Ward, Oakland-Berkeley Stake placed third in the junior all-Church basketball tournament in Salt Lake City.

o o o o o

The Saints in the area to be served by the Oakland Temple have a variety of projects functioning in the church welfare program. There are agricultural projects ranging in size from a few acres to a thousand acres, the latter being operated by five stakes at Pleasanton, California. Some of the peaches used by the church welfare program are produced in Gridley and processed by a modern church welfare cannery in Sacramento. Beef and many canning crops are produced in the welfare projects of this area. The raisins used in the church-wide program are grown and dried by the two Fresno stakes.

The Church and all who read of it were thrilled by the show of brotherhood, administered under the church welfare program at Yuba City, California, after a dike gave way on Christmas Eve, 1953, causing extensive damage by flooding. Many escaped with but what they wore, and the Yuba City Ward chapel, which had sustained water damage, became the headquarters for relief and rehabilitation work after waters had receded from the building.

o o o o o



The San Francisco Stake, organized July 10, 1927, is the oldest California stake of the Church continuously functioning under its name. There was a San Bernardino Stake briefly in pioneer times. The old Los Angeles Stake was organized January 21, 1923, but name changes, realignments, and reorganizations took place in 1939.

In 1923 the old Los Angeles Stake was one of three stakes to be organized that year, and was the eighty-seventh stake then functioning in the Church. Beginning with the old Los Angeles Stake approximately twenty percent of the stakes of the Church that have been organized in the forty-year period have been geographically wholly or partly in California.

Over the years missionary work has been carried forward with some of the minority groups in California. For a time the headquarters of the Chinese Mission were in San Francisco's Chinatown. Today San Francisco Stake, in that cosmopolitan city, has a Polynesian Ward as well as branches of Chinese-American and Spanish-American brothers and sisters. There is a Spanish-speaking ward in the Fresno East Stake. Spanish-American branches are also a part of San Jose and Sacramento stakes. Work has also been done with the people of Armenian extraction in the Fresno area.

\* \* \* \* \*

Across the street from the Oakland Temple at 4945 Lincoln Way, are the new quarters of the Northern California Mission, having been recently moved from San Francisco.

Activity in this mission is always good with the number of baptisms consistent to place the Northern California Mission among the leading missions of the Church.

Quoting from a recent report prepared in that mission:

"One of the greatest challenges facing missionaries today is that of gaining entrance into the homes of families so that we can explain the message of the restored gospel. In the Northern California Mission we have many excellent tools that we use in this proselyting effort.

"This year we have another important development in our mission: the construction and completion of the Oakland Temple. This is awakening the interest of many people in the Bay area and throughout our mission. As we introduce ourselves, people comment that they have noticed the new edifice that our Church is constructing on the hill. They ask questions about the temple, and they want to know about what the Church believes.

"In our mission our main emphasis is on teaching

entire families. As we teach, we explain the significance and importance of the entire family unit made possible by the work which is performed within the temples of the Lord. With this new temple being built within the confines of our mission, parents realize the reality and completeness of the gospel of Jesus Christ.

"Already [this was written in March] we receive calls at the mission home from people desiring to learn more about the temple and the Church."

\* \* \* \* \*

The Church in the Oakland Temple District (or any area of the Church) is not only chapels of brick and stone, but also priesthood and Sacrament meetings, Sunday School and seminary classes, Relief Society and Primary gatherings, wholesome week-evening activities of the Mutual Improvement Associations, early-morning, late-at-night, and all-day Saturday toiling in the cause of brotherhood on welfare projects.

All these activities, and much more, aid, of course, but the Church is individual members with goals set high to obtain their place in the promised eternities.

The Oakland Temple is now completed physically and is soon to be spiritually dedicated. Worthy members of the Church will have a temple in their midst, a tower and a source of heavenly strength always.

During the time that the Oakland Temple was being planned President McKay once gave this challenge: "If everyone were so living today in such a way to be worthy to participate in temple ordinances, we would soon have universal peace."

*Sunday is a day of worship and church-going for young people of The Church of Jesus Christ of Latter-day Saints, like these from the Sunset Ward, San Francisco Stake.*



# THE OAKLAND TEMPLE

BY HAROLD W. BURTON

SUPERVISING ARCHITECT,  
CHURCH BUILDING COMMITTEE

AND

W. AIRD MACDONALD

*The temple as it appears  
at sunset from across a lake  
in downtown Oakland.*



Forty years ago this summer, in 1924, the late President George Albert Smith, then a member of the Council of the Twelve was in San Francisco attending regional-Boy Scout meetings. As the president of the little Oakland Branch of the California Mission, I [Aird Macdonald] was invited to meet him at the Fairmont Hotel, high atop Nob Hill. We sat on the roof terrace facing the East Bay, discussing affairs concerning the little church organization across the bay.

From the Fairmont terrace we had a wonderful panorama of the great San Francisco Bay, nestling at our feet. The setting sun seemed to set the whole eastern shore afire, until the Oakland hills were ablaze with golden light. As we admired the beauty and majesty of the scene, President Smith suddenly grew silent, ceased talking, and for several minutes gazed intently toward the East Bay hills.

"Brother Macdonald, I can almost see in vision a white temple of the Lord high upon those hills," he exclaimed rapturously, "an ensign to all the world travelers as they sail through the Golden Gate into this wonderful harbor." Then he studied the vista for a few moments as if to make sure of the scene before him. "Yes, sir, a great white temple of the Lord," he confided with calm assurance, "will grace

those hills, a glorious ensign to the nations, to welcome our Father's children as they visit this great city."

A few years later, President David O. McKay, then one of the Twelve, visited Oakland at one of our first stake conferences, and asked to see the place where Brother Smith had envisioned a temple. I accompanied him to the hill, a point high above the Diamond district off Mountain Boulevard, the present site of the Oakland Temple. Following President McKay's visit, negotiations for the purchase of the property continued for several years, until the Church finally acquired the hill where Brother Smith saw the vision of a temple that summer evening in 1924.

The vision of a "White Temple" on the East Bay hills persisted and became the dream of the local church colony. After the visit of President McKay, efforts to buy the site continued over a period of fourteen years. But many circumstances developed to block the ownership of the hilltop by the Church. One private owner refused to sell his essential parcel. It was not until after his death that a settlement among his heirs finally made the property available. Once the site was pre-empted by the school board for an elementary school building. When plans changed, the property fell into the hands of a real estate housing promoter, whose plans were approved by city,



county, and state officials, but because of the Korean War he was not able to proceed with the project.

President David O. McKay related the following at the groundbreaking for the temple on May 28, 1962:

"I am reminded that it was in 1934 when a committee was appointed to choose the site of the Oakland Temple. I wish to commend those men. The chairman of that committee was Eugene Hilton, . . . [with] Delbert F. Wright, . . . and A. B. Graham, a real estate man, who has gone to his reward. Those three men looked around this area for a suitable temple site, and they finally chose one which was most suitable, but it was not for sale. It was this site.

"The war came on, but the labors of these men continued. One day, Brother Graham received word that the site they had chosen seven years before was for sale. The owner had been unable to consummate a deal which he had anticipated and now had the fifteen acres for sale. Brother Hilton said, 'This is most important. It is an answer to our prayers. We shall not wait for the mails. I shall go to Salt Lake tonight.'

"I commend the faith, the energy, and wisdom of the members of this committee who chose the site which today we are dedicating, and on which we shall break first ground.

"It was two months later when President Heber J.

Grant sent a member of the First Presidency [President McKay] to look at the site, and he reported to President Grant and the Brethren that it was ideal. From that time on, this site has been called 'Temple Hill.'

"On November 16, 1942, a letter signed by President Heber J. Grant and President David O. McKay, counselor, was sent to Brother A. B. Graham stating, 'We have concluded to purchase the fifteen acres suggested in President Hilton's letter of September 15, 1942, and inspected by yourself, President McKay, President Hilton, and others, on Tuesday, November 3, 1934,' etc. With that letter was enclosed a check for \$100.00 for assurance of good faith, and later (January 28, 1943), the balance was sent down, and this site was purchased for a little over \$18,000.00." Other parcels of land were later added to the original purchase to enlarge the site.

On Monday, January 23, 1961, President David O. McKay flew to San Francisco to a prearranged meeting at the Hilton Hotel near the San Francisco airport. Stake presidencies in the area from Fresno on the south to Klamath on the north and Reno on the east were present. At that time there were nineteen stakes in the area. Now, three years later there are twenty-five.

President McKay announced that the First Presidency and the Council of the Twelve had approved a temple for Oakland. Construction was started as soon as the plans were ready.

Harold W. Burton, supervising architect of the Church building committee, had been appointed architect for the temple, the fifteenth to be erected by the Church in this dispensation. This is the third temple that Brother Burton has designed. He was but twenty-five years of age and the junior partner of the firm of Pope and Burton when their design for a temple to be built in Canada was selected from among eight sets of plans in "anonymous competition." Later he was assigned to prepare plans for the temple in Hawaii.

The stake presidencies were overjoyed with this announcement and pledged to President McKay that they would raise not less than five hundred thousand dollars toward the construction of the temple.

One stake president recalls making a mental calculation that the pledge would mean more than five dollars per capita for the 92,000 church members of the area.

Then all too quickly the meeting was at an end and the stake presidencies stood in line to say goodbye to the President. Each in his turn took the then 87-year-old Church leader by the hand saying something like, "We'll have the money, President McKay." And he smiled and replied, "I know you will," in such

a way that they knew, too, that it was almost even then a reality.

At that meeting a temple committee was named with President O. Leslie Stone of the Oakland-Berkeley Stake as chairman, President David B. Haight of the Palo Alto Stake, vice chairman, Presidents Dallas A. Tueller of the Fresno Stake and Carroll William Smith of Klamath (Oregon) Stake as members. Paul E. Warnick of the Oakland-Berkeley Stake high council was named executive secretary of the committee, and Sister Nell Smith was appointed publicity chairman.

President McKay was to return to Salt Lake City that evening. He recalled how he used to travel to church appointments in a horse and buggy, and how, when he first had gone to California as a member of the Council of the Twelve, there were but small branches there.

Upon leaving the meeting some of the stake presidents drove past the temple site. Actually, the work had already commenced. The site had been leveled in 1955, when 240,000 yards of rock and shale were

moved for fill, a major portion by the city of Oakland. The East Bay Inter-Stake Center had been erected on the property in 1957-1959.

Subsequently, when President Carroll Smith was called to preside over the Western Canadian Mission, President James Price Ronnow of Reno Stake joined the temple committee. Today another member of that committee, President David B. Haight, serves as president of the Scottish Mission.

Looking back on it now, the committee reports that there was no difficulty in raising the funds. Children's pennies and widows' mites joined the sizeable contributions of the more prosperous members. Everyone was willing and anxious to do his share and more. One nonmember in the city of Oakland made a voluntary unsolicited contribution of \$3,500. On February 24, 1964, President Stone reported to The Improvement Era: "As of this date over \$600,000 has been contributed. . . ." It was indeed gratifying to see how the people responded with their contributions.

President McKay returned to Oakland, Saturday, May 26, 1962, where he officially broke ground for the structure. All members of the First Presidency and many of the General Authorities were present. Approximately seven thousand were in attendance at this service. Construction on the building started the following Monday morning.

President Joseph Fielding Smith of the Council of the Twelve laid the cornerstone on Saturday, May 25, 1963. Here the Salt Lake Tabernacle Choir (then on a concert tour in California) sang at the services, which were attended by an estimated seven thousand.

The Oakland Temple differs from the older type of temple in that there will be but two ordinance rooms. The ceremonies that are performed in four rooms in other temples are consolidated into each of these two rooms. The ceremonies in these two ordinance rooms will be alternated at one hour and fifteen minute intervals. The celestial room will be common to both ordinance rooms, which will make it possible for one group of temple workers to officiate in both rooms.

The celestial room in the Oakland Temple, located directly under the central tower and spire, is thirty-eight feet square. The room has a thirty-five foot high ceiling. The walls are covered in *giallo sienna*, a beautiful golden-toned marble imported from Italy. The wall panels are of light-colored South American wood, known as *Prima Vera*. This *Prima Vera* wood has a golden glaze which harmonizes perfectly with the beautiful Italian marble. The floor will be carpeted with a deep pile velvet carpet in a golden hue that harmonizes with the marble and wood paneling.

Beneath the celestial room is the baptistry in the

*The head of Christ, part of the sculptured panel on the south facade of the temple which depicts the appearance of the Savior to the Nephites.*





BLESSED ARE THE PURE IN HEART  
FOR THEY SHALL SEE GOD MATTHEW 5:8

SEEK YE FIRST THE KINGDOM  
AND HIS RIGHTEOUSNESS.

## HOLINESS TO THE LORD THE HOUSE OF THE LORD

### THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

### THE OAKLAND TEMPLE

*This sculptured panel on the north side of the temple represents in heroic-size figures the Savior teaching his followers in Palestine.*

exact center of the building, in the lowest part of the temple. The floor of the baptistry is marble, the sixteen supporting columns that carry the weight of the central tower and spire is covered with a travertine marble which is quarried in Utah. It is crystalline formation with onyx and other crystals, which gives it a rich bronze-like effect.

The front itself is supported on the backs of twelve life-sized oxen covered with pure gold leaf. The oxen have the appearance of emerging from reeded foliage, which will be polychromed in natural foliage colors. The oxen are typical of those used by the early Mormon pioneers in crossing the plains.

There are ten sealing rooms in the building, two of which have a seating capacity of sixty, four with a seating of twenty-two each, and four seating sixteen each. The sealing rooms will be carpeted wall to wall. All four walls are paneled with silk-covered panels and mirrors. These mirrors give the symbolic effect of eternity because of the repeated reflections on all sides of the rooms.

The ground floor of the temple is devoted to the initiatory ceremonies. The west wing contains the Bureau of Information and a reception room for temple patrons. The temple chapel and the other

administrative offices are in the east wing.

The exterior of the building from the base to the top of the central tower is faced with sierra white granite, which is quarried at Raymond, California, approximately 175 miles from the temple site.

The temple proper sits on the stylobate 210 feet from east to west and 190 feet from north to south. It faces two and one-half degrees west off true north. The central tower rises 170 feet from ground level to the tip of the finial or spire. There are four lesser spires directly over the four corner towers. These spires reach heavenward ninety-six feet. The towers are perforated and are covered in a blue glass mosaic and gold leaf. They present a very striking effect in the sun light and at night will be illuminated from the interior of the spires, transmitting rays of lacy light which stream through the perforations. The temple will present a stirring sight, especially at night, for viewers from miles away.

A feature of the exterior of the temple is two sculptured panels, thirty-five feet wide and thirteen feet one inch high. The sculptured figures in these panels, one on the north facade and one on the south facade, are heroic in size. (Continued on page 386)





*The beauty and majesty of the Oakland Temple is caught on colored film as different scenes and times of day change its moods.*

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## The Oakland Temple

(Continued from page 383)

The panel on the approach, or north side of the building, depicts Jesus of Nazareth in Palestine; the one on the south facade shows Jesus appearing to the Nephites in the Land Bountiful. These panels grow out of the face of the building and are executed in the same granite as the rest of the building, and thereby have the appearance of being an integral part of the temple.

From the stylobate projecting northward are two wings, thirty feet by 149 feet, enclosing a fore-court 80 feet wide and 116 feet long. There will be a reflecting pool in the center of the fore-court thirty-six feet wide and ninety-seven feet long. This will be fed by a waterfall coming from the top of the stylobate down the face of the building into a catch basin, overflowing into the reflecting pool. The stylobate will be beautifully landscaped with exotic plantings. From this point, the visitor will get a breath-taking panoramic view of the entire bay area. The fore-court will be landscaped with a variety of citrus trees typical of California.

The temple has been erected by the Leon M. Wheatley Co., Inc., and the Jacobsen Construction Co., Inc., as a joint venture. Superintendent of construction has been Robert C. Loden.

Arthur Price has been resident architect supervisor during the construction of the temple. He acted in a similar capacity during the building of the Arizona Temple nearly forty years ago.

The First Presidency on January 4, 1964 announced the appointment of Elder Delbert F. Wright as president of the Oakland Temple, with Sister Wright as temple matron. A member of the Priesthood Home Teaching Committee at the time of this appointment, Elder Wright is a former president of both the Oakland and the Minnesota stakes. He was a member of the committee which selected the site for the temple.

Construction is scheduled to be completed sometime this summer.

The pioneers were forty years in the building of the Salt Lake Temple. Is it a happenstance that forty years after President George

Albert Smith envisioned a temple in Oakland one stands on the very hill-top he saw in blazing light on that summer evening so long ago? "And in that day men shall see visions," said the Prophet Micah in ancient Israel. In 1924, no one by human wisdom could have guessed that one day a temple would be erected in the bay area. At that time only a few small branches struggled to keep the Church alive in all of California. But this became the dawning of a new period in the growth of the Church on the Pacific coast.

The make-up of the Oakland Temple District has yet to be announced, however, the following stakes have been suggested: American River, Concord, Fresno, Fresno East, Gridley, Hayward, Klamath, Monterey Bay, Napa, North Sacramento, Oakland-Berkeley, Palo Alto, Redding, Redwood, Reno, Reno North, Sacramento, San Francisco, San Joaquin, San Jose, San Jose West, San Leandro, San Mateo, Santa Rosa, and Walnut Creek. Corvallis, Salem, and Willamette have also been suggested for the district. Other stakes are being considered. The church membership of the twenty-eight named stakes is quoted as 124,290.

To the Saints of the Northern California Mission the Oakland Temple will be "their" temple, as well, although it has been the policy of the Church never officially to assign a mission field to a temple district. Members who meet the requirements for temple entry are welcome in these holy edifices no matter where they reside.

### BE GLEANERS

BY ROXANA FARNSWORTH HASE

*Glean, oh, you women of today,  
And bind the golden sheaves;  
Let virtue be your hearts of grain  
And charity your leaves;  
Bind with the cord of faithfulness,  
Weave in some high ideals,  
Let wisdom be your watchword,  
Love and peace your daily yields.  
Glean, oh, you women of today,  
Glean as did Ruth of old,  
Yet not for material substance,  
But for golden truths to hold.*



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## Teaching

(Continued from page 369)

guidance on the water, as in their journeyings on land, he prepared for them the Liahona, a compass operated by an influence more effective for its purposes than that of terrestrial magnetism; furthermore, Moses received divine instructions in architecture."<sup>3</sup>

President Joseph F. Smith clarified the extensiveness of the gospel in this manner:

"In the theological sense, the gospel means more than just the tidings of good news, with accompanying joy to the souls of men, for it embraces every principle of eternal truth. There is no fundamental principle, or truth, anywhere in the universe, that is not embraced in the gospel of Jesus Christ, and it is not confined to the simple first principles, such as faith in God, repentance from sin, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, although these are absolutely essential to salvation and exaltation in the kingdom of God.

"The laws known to man as the 'laws of nature,' through which the earth and all things on it are governed, as well as the laws which prevail throughout the entire universe, through which heavenly bodies are controlled and to which they are obedient in all things, are all circumscribed and included in the gospel. Every natural law or scientific principle that man has truly discovered, but which was always known to God, is a part of the gospel truth."<sup>4</sup>

In essence, then, the gospel is limitless in its extent and scope. Furthermore, the gospel is for both the spiritual and temporal benefit of man. However, to learn all that there is to be learned will obviously require more than the time allotted during mortal life.

Dr. John A. Widtsoe, who was a learned scholar and a member of the Council of the Twelve, believed that gaining liberal knowledge did

not diminish faith, for had education been found to destroy faith, God's support would not have been so freely given.<sup>5</sup>

In an address to the seminary and institute of religion faculties during the summer convention of 1953, Elder Harold B. Lee charged them to:

"... so teach the gospel that students will not be misled by purveyors of false doctrines, vain speculations of faulty interpretations. . . . Yours is to teach the old truths, the simple truths, the foundation teachings of the gospel of Jesus Christ, and not be concerned about new speculations that are startling and intriguing, whether true or not."<sup>6</sup>

In the realm of science the method of formulating a hypothesis and then testing it is desirable because it not infrequently results in new discoveries. In the area of gospel

## TO MY MOTHER

BY HELEN FLETCHER COLLINS

*Age can be beautiful  
Like the year in the fall,  
And, remembering you, I shall  
Not mind growing older at all.*

*I shall recall the grace  
Of apple-laden boughs,  
Fulfilling with ruddy fruit  
Young springtime's radiant vows.*

scholarship, however, such procedures are not adequate. The Lord informed Joseph Smith that there are powers beyond this world which quicken the understanding, if one will but listen to the Spirit. He said:

"And the light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

"Which light proceedeth forth from the presence of God to fill the immensity of space—

"The light which is in all things, which giveth life to all things, which is the law by which all things are

<sup>3</sup>Widtsoe, John A., *Evidences and Reconciliations*, Vol. 1, 1943; Bookcraft, Salt Lake City, Utah; pp. 31-35.

<sup>4</sup>Lee, Harold B., "The Mission of Church Schools," Brigham Young University Summer Session, August 21, 1953; pp. 5, 7.

governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things." (D&C 88:11-13.)

In the same revelation the Savior continued: "And if your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light comprehendeth all things." (*Ibid.*, 88:67.)

Academic freedom enables the student to pursue his secular field, knowing that all the truth he discovers is accepted by the true Church of Jesus Christ.

President Joseph Fielding Smith declared:

"There never was a time, I suppose, in the history of the world when so much knowledge was in the possession of men. Surely knowledge has been increased, but at the same time, the doctrine taught in this prophetic saying by Paul is true: men are ever learning, but apparently never able to come to a knowledge of the truth." (2 Timothy 3:7). . . .

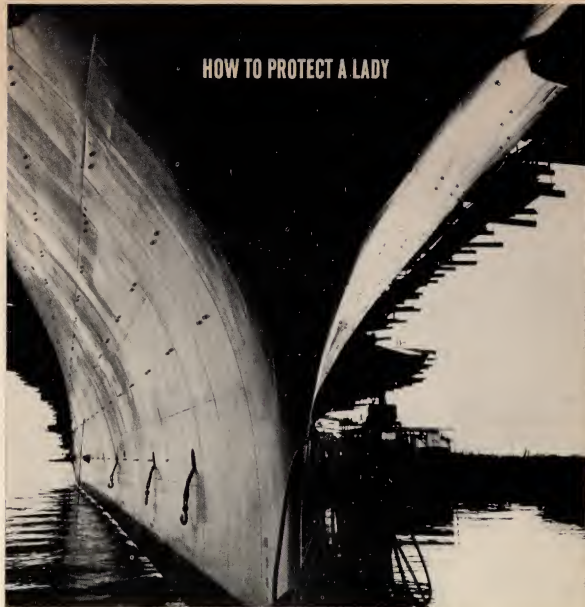
"The Prophet did say that a man cannot be saved in ignorance, but in ignorance of what? He said that a man could not be saved in ignorance of the saving principles of the gospel of Jesus Christ. (*Teachings of the Prophet Joseph Smith*, pp. 297, 301, 324, 331, 332.)

"Not many of the great and mighty, those who form and control the thoughts of the people of today, are going to find salvation in the kingdom of God. Why? Because they have not found the way; they are not walking in the light of truth. They may have knowledge, but they lack intelligence. . . .

"Now I understand that knowledge is very important, but *there is a great fund of knowledge in the possession of men that will not save them in the kingdom of God. What they have got to learn are the fundamental things of the gospel of Jesus Christ.* They have got to learn to have faith in God. They must learn to obey him. They have got to learn his commandments, his ordinances, and keep them, and *unless they do, all their learning and all their knowledge will be of little benefit to them. . . .*

"So with all our boasting, with all our understanding, with all the

## HOW TO PROTECT A LADY



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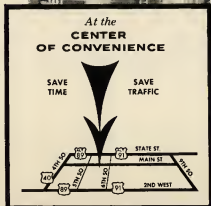
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knowledge that we possess—and let me say that this great knowledge that has been poured out upon men, and all that is truth, has come from God—but with it all, unless we humble ourselves, and put ourselves in harmony with his gospel truth, and seek for the light which comes through the Spirit of truth, which is Jesus Christ, we will never gain a fulness of knowledge.”<sup>7</sup>

As indicated here, all of the knowledge man possesses comes from God; it is where man places the emphasis or importance that is significant. A man must not sacrifice intelligence (the light of truth), for worldly or secular knowledge. Those who gain exaltation must know all things, such knowledge will not be given unless man acquires those principles that lead to the kingdom of God.<sup>8</sup>

The question now arises: How does one measure the worth of his education? President McKay gives this answer:

“A man may possess a profound knowledge of history and of mathematics; he may be an authority in physiology, biology, or astronomy. He may know all about whatever has been discovered pertaining to general and natural science, *but if he has not, with this knowledge, that nobility of soul which prompts him to deal justly with his fellow men, to practice virtue and honesty in personal life, he is not a truly educated man.*

“Character is the aim of true education; and science, history, and literature are but means used to accomplish this desired end. . . . True education seeks to make men and women not only good mathematicians, proficient linguists, profound scientists, or brilliant literary lights, but also, honest men. . . . It seeks to make men and women who prize truth, justice, wisdom, benevolence, and self-control as the choicest acquisitions of a successful life. . . .

“What, then, is true education? It is awakening a love for truth, a just sense of duty, opening the eyes of the soul to the great purpose and end of life. It is not teaching the individual to love the good for personal sake; it is to teach him to love the good for the sake of the good itself; to be virtuous in action because he is

<sup>7</sup>Smith, Joseph Fielding, *Doctrines of Salvation*, Vol. 1, 1954; Bookcraft, Salt Lake City, Utah; pp. 290-291.

<sup>8</sup>Ibid., pp. 291-292.

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so in heart; to love and serve God supremely, not from fear, but from delight in His perfect character.<sup>70</sup>

In other words, the gaining of knowledge is one thing; the application of it is another!

#### Conclusion

The points of this article may be summarized as follows:

1. In all ages God has encouraged learning among his people, both for their spiritual and temporal well-being.

2. The purpose for acquiring this knowledge is twofold: (1) individual exaltation and (2) to promote the kingdom of God on earth.

3. The gospel of Jesus Christ encompasses all truth regardless of its source.

4. Academic freedom, although most difficult to define, has certain constant factors—

- Worldly knowledge increasingly contributes to the understanding and the dissemination of the gospel message.
- Each individual is free to pursue his chosen academic field in his quest for truth.
- Gospel discussion should be centered around revealed truth, not speculation or individual interpretation.
- All study will be more profitable if pursued with an honest seeking of divine guidance.

5. Man is under the necessity of learning, not only because it is a fundamental and divine admonition, but because his eventual glory is dependent upon his acquisition of all knowledge.

6. Knowledge itself is ineffective. The wise application of knowledge is the hallmark of an educated man.

Jesus, the Christ, nearly two thousand years ago, said: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) Be he a scholarly academician or a young child entering school for the first time, this promise is universally given to anyone who is willing to pay the price—that of utilizing all of his knowledge for the building of the kingdom of God.

<sup>70</sup>McKay, David O., "True Education," *The Instructor*, August, 1961, pp. 253-254.

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To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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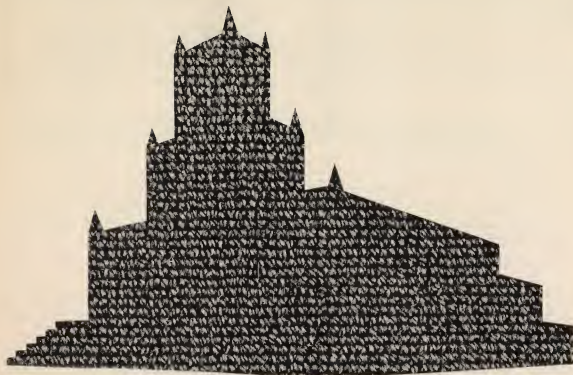
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And Gropoint's 19 colors make it adaptable to any décor.

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local holiday.  
Always be  
a good  
American*

#### THE POWER WITHIN

BY ROBERT G. HARDING

*I stood upon a seashore  
My face bared to the storm.  
The waves—angry, relentless, per-  
sistent—*

*Wave after wave,  
Tearing at cliff, and shore, and  
headland, pounding blow after  
blow.*

*I marveled at the force which lay  
within;  
Fear of such power clutched my  
soul—*

*The mighty waves!*

*I stood upon a lake shore  
My face bared to bitter wind.  
The waves—wild, blustorous, deter-  
mined—*

*Wave after wave,  
Long, breaking swells lapped the  
shore, and feathered out on pleas-  
ant sands.*

*I marveled at benign calmness due  
to follow;  
No longer did fear of waves fill my  
soul—*

*The puny waves!*

*But winds were both the same—  
Boisterous, erratic, powerful.  
It was the winds that held the power  
To stir up waves, to wreck, to create  
the force of hurricanes,*

*Or the power to pour out rain or to  
breathe upon a multi-purpose  
world.*

*I marvel at this power and what be-  
hind it lies—*

*God's world—the world we have  
learned to love—*

*The power within!*

#### THE LOFTY AND LONELY

BY WINIFRED HEISKELL LAYTON

*Who walks by night on a lonely hill,  
dark and desolate, winter-bare,  
will find ancient wisdom almost fill  
his heart with solace, banish care.*

*He finds that beauty doesn't perish,  
flourishes instead above the crowd  
where the way is lonely but nourishes  
the man who walks hand in hand  
with a cloud.*



## Copper's dairy herd... 900 cows

It would take a herd of nearly 900 cows to supply milk to the families of Kennecott's 6700 Utah Copper Division employees. Every day Utah's copper family buys about 13,200 quarts of milk. This is just one example of the enormous purchasing power represented by the Kennecott payroll.

Other examples of how employees spend their daily earnings of approximately \$124,000 include average daily expenditures of \$25,000 for food products, \$21,700 for housing, \$11,700 for clothing and \$3,200 for health care. From the full

range of their buying, virtually every segment of Utah's economy feels the impact of copper.

However, Kennecott's annual payroll of nearly \$45 million is just part of the story. Add \$30 million in local purchases by the company, and state and local tax payments totaling \$12.5 million, and the grand total soars to \$87.5 million!

Every operating day at Kennecott is the starting point of dollars that circulate from one end of the state to the other. Directly and indirectly just about every Utahn is in the path of these dollars.



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## Church Moves On

(Continued from page 340)

He succeeds Elder L. Leon Jennings as first counselor. Elder Lester Gubler sustained as second counselor.

**31** The First Presidency announced the appointment of Elder Howard S. McDonald as president of the Salt Lake Temple succeeding President Willard R. Smith. President McDonald is a former president of Brigham Young University and president of Los Angeles City College and Los Angeles State College, including San Fernando State College. At the time of this temple appointment he was regional representative for the United States Commissioner of Education, in the Department of Health, Education, and Welfare, with headquarters at San Francisco.

### APRIL 1964

**2** The annual conference of the Primary Association opened this morning in the Salt Lake Tabernacle. Featured in today's sessions were addresses by Elder Howard W. Hunter of the Council of the Twelve; Elder William J. Critchlow, Jr., Assistant to the Twelve; Elder Robert L. Simpson of the Presiding Bishopric; and a 105-piece Primary children's orchestra from the Parley's (Salt Lake City) Stake.

**3** President N. Eldon Tanner of the First Presidency and Elder Harold B. Lee of the Council of the Twelve were among the speakers today at Primary Conference. Music included a chorus of teachers from the Ogden area and a chorus of children, 500 strong, from the Salt Lake City area. A dramatic presentation "Teach Thy Children of the Lord" was given. Today's meetings concluded the association's conference.

Some returned missionaries and other groups held their reunions this evening.

**4** With President David O. McKay presiding and conducting the one hundred thirty-fourth annual conference of The Church of Jesus Christ of Latter-day Saints opened in the Tabernacle this morning. President McKay was presiding at the afternoon session with President Brown conducting.



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## Mothers and Grandmothers

(Continued from page 363)

children without the daily responsibility is wonderful. It is a case of having your cake and eating it too.

Right here I would like to pay tribute to my own beloved mother, who for many years was a grandmother and great-grandmother. When she reached her ninety-fourth milestone, her mind was clear and sparkling. Although frail in body, she was strong in her testimony which increased with her years. Unflatteringly she looked forward to the time when she would be called "home." Through life she played her different roles with precision and care, and when she took her final curtain, her audience knew she had found that joy of a perfect performance.

I should like to pause long enough to mention the cavalcade of unwed women and motherless wives, who stand by on this day with a shadow in their eyes and a lonely pain in their hearts. May they find compensa-

tion in that pattern of daily living.

Mothers, it takes sacrifice and courage, self-denial and understanding to do the things you are doing, but more than that it takes loving and praying—lots and lots of it. It is not an easy assignment, but it pays dividends, and oh, what dividends. There is nothing more deserving and commendable in the world. It is worth your best efforts. Work at it. Make it your major. Study it and find the answers.

Recently I had the pleasure of listening to an exceptionally talented piano duo, Shaw and Druke, perform a concerto with flawless technique and interpretation. And while they were playing, I was impressed with the marvelous co-ordination that was required to produce such a masterful exhibition, the hours of practice by each one individually, then the hours of synchronizing the two perfected parts. And the thought occurred to me that if every husband and wife could put the same intelligence and sensitivity into the business and art of being efficient in their relations to each other, as this duo put into their vocation, what a great

and marvelous success would be assured to the institution of marriage.

And there is no better proving ground for such a venture than in your beginning of married life, where your economic conditions are stretched, where your objectives are alike, and when you both join forces in promoting worthwhile projects. Think of the power that is created, and as you ally yourself with this generated potential, it becomes suffused in you, and you are able to accomplish much with little—not because you are good and clever, but because you have allied yourself with lasting and powerful principles.

Life can be very yielding if you yearn and strive for the joy it can give.

A learned man divides joy into three categories: pleasure, happiness, and blessedness—pleasure from play, happiness from work, and blessedness from God.

And so may I salute you young mothers; and I earnestly pray that you may find that joy which comes through enriched living; also that continued pleasure, happiness, and blessedness will be with you always.

## The Legacy

(Continued from page 362)

Now, as the fiddles gaily swung into "Old Dan Tucker," he took her hand and helped her down from the wagon. Plump little Polly, not yet caring for a courtly hand, jumped down by herself.

Melissa danced every dance and wasn't tired at all. She danced with Jared and with Mr. Strong and then with Jared again. And then, oh, womanly delight! another youth approached and asked for her hand for the Virginia reel. As she do-sed and galloped down the center, she cast a quick glance to the side, and saw Jared leaning against one of the posts of the bowery. And he was scowling!

When they had all driven home, Jared lingered in the yard, took her arm and talked quietly for a time.

On Christmas Eve, when the Salt

Lake Valley lay deep in snow, and an occasional flickering candle in a cabin window showed where a mother was making honey candy and a father was carving belated toys, there was a tap on the barn door. Melissa opened it to see Jared standing in his great sheepskin coat. "Come out," he whispered.

She cast an apprehensive glance at her father, sitting glumly by the fire—no Christmas foolishness for him—and quickly took her shawl from the hook by the door.

They stood in the barnyard under a winter moon that gave a dazzling brightness to the snow. "That's not enough to keep you warm," Jared said, and took her into the folds of his great coat.

"I have something for you. I didn't want anyone else to see." From his pocket he took something, felt for her finger, and slipped it on. It was a ring. Peering closer in the moonlight, she saw that it was made from an iron nail, carefully bent and

smoothed. The head of the nail made a sort of setting. It was engraved with a heart. On the hand holding hers was another ring like it.

"It's the best I could do." With a lop-sided grin he added, "Actually, I could hardly have used anything more precious—nails, that is. Iron nails are pretty hard to come by around here."

She couldn't speak. It was too much. But she laid her head on his shoulder. "I wouldn't dare wear it," she finally said. "Pa'd lick me." "Do you have a chain?"

"Yes." "Then put it around your neck." "Oh, Jared, do you think it could ever come true?"

"Of course it will," he said with manly assurance.

She shook her head. "Pa's determined to go to California. I'll have to go, too. And I'll never see you again." She was crying softly. "It's like a story I heard once, about a boy

(Continued on page 400)



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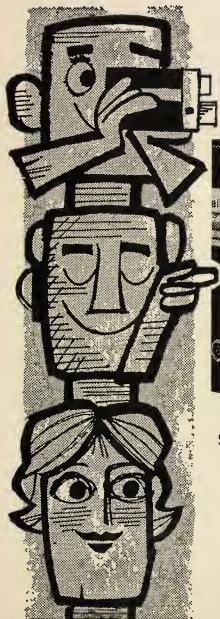
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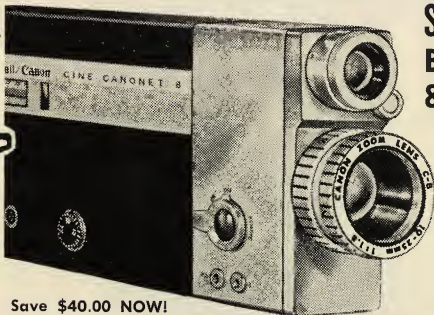
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(Continued from page 398)  
and girl named Romeo and Juliet.  
They couldn't get married, 'cause  
their folks hated each other."

"How did it end?"

"They died."

He took her hand as if to belie the possibility, and said, "Whatever happens, wherever you go, someday I'll find you. Remember that."

"I'll remember."

"Someday these rings will bring us together again; and we'll be married for time and eternity."

With the first thaw, Luke Harris packed his family and belongings and headed for California. Six months later, a traveler heading East brought Jared a letter from Melissa, saying her father had become discouraged in the gold fields and had moved to San Francisco. There he was buying and selling parcels of land.

Jared's heart beat with excitement. He answered immediately but didn't receive a reply before he was called on a mission to the Society Islands. He had two days in San

**DIET DISQUIET**

BY DONNA EVLETH

*My meals are low in calorie count,  
With vitamins in the right amount,  
And I can boast that, best of all,  
There's almost no cholesterol.*

*But in these meals of healthful bliss  
There is one thing I sort of miss.  
Although I'm eating what I should,  
It doesn't really taste too good.*

Francisco before his ship sailed and tried vainly in the brawling, muddy streets to find the Harris family. He was gone for three years. At the end of that time he sailed into the harbor again, lean, tanned, fully a man.

San Francisco had changed. Permanent buildings had replaced the tents and hovels he had last seen. The streets were quiet and reasonably clean. It was 1854. He began a search of the city, inquiring for the residence of Luke Harris. It soon became apparent that Mr. Harris was well-known. He had become wealthy not from panning gold, but from speculating in real estate and had built a home on one of San Francisco's highest hills.

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These Field & Stream experts share the tricks they resort to when all else fails! A. J. McClane, Ted Trueblood, Mel Ellis, H. G. Tappley, Kip Farrington, Van Campen Helmer, Clare Conley, Frank Dufresne



The Harris mansion was of red brick, three stories high, standing raw and tall among others of its kind, the homes of the newly rich of San Francisco. His heart beating high, Jared tugged at the door pull. An Irish maid answered the door.

"Miss Harris? Miss Melissa Harris?" The maid looked astonished. "I'm sorry, sir, but she's dead."

Kenneth Ives, 26 years old in the spring of 1964, stood waiting for the train. His mother kissed him—for the fourth time. "Now, Kenny, dear, take care of yourself!"

"I will, Mother," he said patiently—for the fourth time, and grinned to himself. Mothers! She had said the same thing when he went away to college, and when he went on his mission, and when he went into the Army, and now—

"Mother," his sister Betsy said, "Kenneth isn't exactly a child. After all, he is going to do graduate work at the University of California."

"I know," his mother sighed, "but somehow, Kenny, I never seem to get used to your going away."

"What you need, Kenneth," his father boomed, "is to settle down and get married."

He was getting a little tired of this oft-repeated advice. Ever since his unhappy love for Mary Bitton, who had refused to wait through his mission and time in the service, Kenneth had eschewed women.

Now Betsy took him by the arm. "The train won't be here for a little while. Come into the station with me."

He followed, puzzled. "I haven't had a chance," she continued, "to talk to you alone. I want to give you something. Now please don't laugh, but I've had the strongest feeling I ought to do this."

Betsy was always getting strong feelings. It was a family joke. But occasionally her hunches paid off, so Kenneth forced himself not to smile, "I want you to take this with you," she said, and put a little package in his hand.

He unwrapped it. "Oh, for goodness' sakes, Bets! A good luck charm?"

"No. It's the ring Mother gave me, the one that was passed down in the family to her. Surely you know the story?"

"Vaguely."

"Well, this ring was made by Great-Great-Uncle Jared Strong,

when he fell in love with a girl passing through Salt Lake City. He made a ring for her, too, and they pledged their undying love." Betsy was warming up to her subject. "But before he could find her, she died. And Uncle Jared never married."

"So?"

"There's a story in the family that someday those rings will come together again. That's why it was kept and handed down. Now, look, you're going to San Francisco. I'd

WESTERN SPRINGTIME  
BY ANNA M. PRIESTLEY

*A summer drouth had laid its fevered hand*

*On every bud and blossom, stem and leaf;*

*The threat of fire hung over all the land,*

*And autumn promised only added grief.*

*Then winter came to veil the sun's hot face*

*And set life stirring in the pregnant earth.*

*Long dormant seeds awoke by winter's grace*

*And at spring's bidding shortly came to birth.*

*These hills that lately were so brown and sere*

*Have known the gracious benison of rain,*

*And blackened earth, the proof that fire was here,*

*That swept down from the mountain to the plain,*

*Is now a field where golden poppies nod,*

*Inscribing tender messages from God.*

like awfully if you'd try to find that other ring."

"My dear girl, I am not going to have time for that kind of foolishness, even if the other—ring—still exists."

"Oh, Kenneth, don't you have any romance in your soul? Anyway, please take the ring, and if you ever get a chance, try, huh?"

Reluctantly he put it in his pocket. "Women! Sentimental foolishness!" But he grinned as he pecked her on the cheek, sprinted out of the station, kissed his mother, shook hands with his father, and climbed aboard

his train.

As the miles passed under him, he found himself thinking, "Is there really a girl somewhere I could love?" The memory of Mary Bitton still hurt.

In San Francisco, he found an apartment that was walking distance from a bus that took him to Berkeley every day. He was soon up to his ears in study. Nuclear research was what he intended to pursue—the pure, white light of science. He found a young man to share the apartment.

Terrance Polver suited Kenneth exactly. He was shy, owlish, earnest, did not go out on dates but spent his days and nights studying. He cleaned the apartment, and Kenneth did the cooking. They got along fine.

One Saturday afternoon, as they shopped for their week's groceries, they were watched with amusement by an attractive young woman in the uniform of an airline stewardess. "Tonight," she heard the tall, dark one say grandly, "we are going to celebrate—the end of term tests! I'm going to cook something special, Polver, old man! Chicken Tetrazzini."

The short one looked doubtful. "Have you ever made it before?"

"No, but what's to learn? You haven't suffered so far, have you?" And Kenneth went whistling off in search of mushrooms, cream, and Parmesan cheese.

Polver was poking helplessly at chickens when Janet Moultrie approached. "Here," she said kindly, "I'll help you pick out a tender one." He looked embarrassed, but accepted the help. When Kenneth returned, Janet smiled and wished them the best of luck with the chicken Tetrazzini.

A week later she met them again. "How was the chicken Tetrazzini?" "Awful," Kenneth admitted. "I should have stuck to stew."

"Where did you learn to cook," she asked.

He smiled. He had a nice smile. "I used to be a Mormon missionary."

Janet didn't see them again for several weeks, but a thought kept nagging at her mind. "Mormons." There was something in her family history about the Mormons. She went to call on her grandfather in his house atop Nob Hill. Grandfather was very old. He must be ninety, at least. His house, with its stained glass window, its tower and cupola, was among the oldest in



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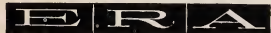
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San Francisco, and one of the few to survive the earthquake and fire of 1906.

She climbed the steep and breathless flight of steps up to Grandfather's superb view out over the bay. These days he lived only on the first floor. He answered the door himself.

"Grandfather," she began, when she was seated in the old and lovely parlor, surrounded by the beautiful things he had brought from all over the world, "what is the story in our family that concerns the Mormons?"

The old man cleared his throat. "Well, my dear, when my mother was twelve-years-old, she and her family passed through Salt Lake City, on their way to California. They stayed through the winter there, and her older sister Melissa fell in love with a young man of the Mormon faith. They parted and never saw each other again. Melissa died before she was twenty. She had always been delicate but my mother believed that she died of a broken heart. Before she passed away, she confided her feelings to her sister Polly—my mother—and placed in her keeping a remembrance that the young man had given her—a ring made from an iron nail—certainly nothing of monetary value. But Melissa was so insistent that she keep it, and preserve it, that my mother made her a solemn promise that she would do so."

"Where is the ring now?" Janet asked eagerly.

Her grandfather waved his hand vaguely. He was old and much talking exhausted him. "Somewhere among my things."

But Janet persisted. "What does it look like, Grandfather, the ring?"

He closed his eyes and leaned back in his chair. "Very crude, as I remember: bent by hand, the edges roughly filed off, with a heart design scratched on it. Mother had many beautiful jewels. Grandfather was a wealthy man, and she married well. But with all the beautiful things she had, Mother kept that old ring." He opened his eyes and smiled. "If the story intrigues you, my dear, you are welcome to the trinket. I'll get it out for you, sometime—," he sighed, "sometime when I am feeling stronger."

The ring, of course, meant nothing to Grandfather. He had collected priceless things from all over the world. But Janet left the house

feeling curiously excited.

The next week, on the familiar flight from Chicago back to San Francisco, Janet paid particular attention to the terrain over which she was passing. The co-pilot nudged her, grinning. "Haven't you seen this mess of landscape often enough?"

She shrugged, smiled, and continued to watch. When she saw the Wasatch Range rising ahead, and very soon after, the Salt Lake Valley—the orderly pattern of the city, the temple spires pointing to heaven, and the peculiar shape of the lake from the air, she felt a strange tug at her heart, as though forces were

■  
**A SCENTED TIME**  
BY LOUISE DARCY

*A clothesline stretched between two apple trees  
When blossoms pink and white are in full bloom  
Makes hanging out the wash a scented time,  
As daily spring weaves patterns on her loom.*

*With expectation I bring out the clothes,  
Knowing that petaled beauty waits for me.  
How lovely is this fragrant, spring-time hour  
When burgeoning adorns each apple tree!*

■  
working upon her that she didn't yet understand.

Doing her usual shopping on Saturday, she saw Kenneth again pushing his cart around the store. "What!" she said. "Do you mean you've descended to macaroni and wieners?"

"Finances," he explained. "It's all we can afford this week."

"Look," Janet said, with a sudden friendly impulse. "Why don't you and your friend come up and have dinner with us tonight, my roommate and me? It won't be chicken Tetrazzini, but I make a dazzling meat ball."

Kenneth accepted. Polver suffered agonies of embarrassment upon being introduced to the roommate, sat down to the meal like a condemned man, but ended by enjoying himself. Kenneth found the evening enjoyable, too, more enjoyable than he wanted to admit. He found him-

self thinking about Janet during the week.

"This will never do," he told himself in the mirror. "You are dedicated to science. Firm up, boy!"

But it seemed like the only gentlemanly thing to do to return her invitation. So he asked her out to a movie. Afterwards, they stood in the hall for half an hour, talking. Kenneth told her about his family, his mission, and his religion. Janet consented to go to church with him the following Sunday.

Kenneth was studying on a Saturday afternoon when a telephone call came that upset him greatly. It was from his mother. His father had fallen and broken his leg—severely. Kenneth must come home at once. Well, that was that, the end of his pursuit of science. He would have to run the farm until his father was up and about again.

When he called for Janet the next morning for church, she met him at the door wearing a soft pink suit and a little flowered hat. She looked so different, not wearing her usual dark blue uniform, so soft somehow, that his heart turned over. He sternly put it back in its place, telling himself that he must do the practical thing.

He waited until he had brought her home to tell her that he was leaving. He stood before her door, absently jingling the coins in his pocket, as he told her good-bye. As he extended his hand to take hers in a warm farewell, she gave a start of amazement. "Where," she cried, "did you get that ring?"

He looked down, equally surprised that he had absently slipped it on his finger. "Why, it's an old keepsake my sister gave me. It's been handed down in the family for generations. There is supposed to be another one like it somewhere."

Janet put her head against the door frame, and the sounds that came past her shaking shoulders made him think, with distress, that she was crying. What on earth had he said? Then she looked up, and tears of laughter were pouring down her cheeks. "It's absolutely marvelous! I never thought anything like this could happen."

He turned, hurt and astounded, and quickly left. What did she mean, it was "marvelous"? Was she glad he was going?

Janet, slightly wild with surprise and joy, ran to the telephone.



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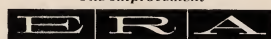
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She hung up the phone and quickly dialed for a cab.

The next day Kenneth was packing when the phone rang. "Kenneth? This is Janet." His heart gave a lurch. He had thought it was all over. "I'd like to see you once more, before you go. It's—about a point of scripture." Her voice sounded peculiar, almost as though she were stifling a laugh. "Could you meet me in the park?"

"Well, I guess so," he said.

Ten minutes later he saw her sitting primly on a park bench, her gloved hands folded in her lap.

"Now," he said, "what is this scripture you wanted clarified?"

"Well," she said, her eyes modestly on the ground, "I was reading where we are told not to lay up treasures upon earth. What would you think of a family that hoarded a treasure for more than a hundred years?"

"Well," he ran his finger around his collar, at a loss for an answer. Had she brought him out here just to ask a silly question?

"I have this treasure with me," she continued. "I hoped you could give me an answer as to its value." She pulled off her glove and to Kenneth's amazement held out her hand. He looked at her finger, then into her eyes. Slowly their hands met, the rings touched.

"I'll come back," he whispered.

"I'll wait," she answered. "There are two things that have come to mean so much to me, the true Church and you."

"I'll come back. I promise I'll come back."

#### BABY'S WORLD

BY ETHEL JACOBSON

*How high is happiness?  
Let it be said:  
From her toes to the curl  
On her baby head.*

*How wide is joy?  
You'll miss it a mile  
Unless you can measure  
A baby's smile.*

*How deep is love?  
What words can tell?  
But one small baby  
Knows very well.*

## Sportsmanship and Fair Play

(Continued from page 365)

on the victory peristyle, and Hill came forward and took the second place below the victor and received his silver medal. Before the third place winner was announced, Leightner stepped down beside Hill and removed the gold medal from around his neck and placed it on Hill. He then took the second place medal and placed it around his own neck, and literally lifted Hill to the top step of the victory stand. The crowd

at the coliseum that day gave Leightner the greatest ovation ever witnessed in Olympic history. He left the stadium second best in the 5,000 meters, but a never-to-be-forgotten champion of honor and sportsmanship. He made a decision that the judges could not make. His integrity meant more than being champion of all the world.

Young people, remember that no victories in your life will be worth the sacrificing of your honor. Sportsmanship is a noble quality in man which denotes education, emotional maturity, and self-mastery. Never permit selfishness, greed, conceit,



## A LOOK AT PLEASURE AND LEISURE

RICHARD L. EVANS

We talked last week of consistency and the letdowns of life, with an awareness that we all need diversion and a change of pace, but should never depart from standards of excellence or safety or consistency—or become careless in conduct. And now we would look a moment at pleasure and leisure and their place and importance. While there is need for leisure and relaxation, it is not good to have too much leisure, too many idle and unoccupied hours; for there is much too little time to do all there is to do, to learn all there is to learn, to see all there is to see, and to serve all who should be served. One thing seems certain: that life generally should be used for good and purposeful purposes, and not merely for the pursuit of pleasure. "I know no occupation in life more barren of results than the permanent seeking of pleasure," wrote A. Lawrence Lowell. "Pleasure is a by-product of doing something that is worth doing," he continued. "Therefore, do not seek pleasure as such. Pleasure comes of seeking something else. . . . The whole point of enjoying recreation is that it is not your permanent occupation. The man who is seeking pleasure as his main occupation in life never has any recreation because he never can turn to anything else."<sup>1</sup> ". . . men should be anxiously engaged in a good cause"<sup>2</sup> and not primarily playing—and in our need for relaxation we should not let down to the point of making the pursuit of pleasure of utmost importance. We should not work so hard at playing that playing becomes the primary purpose. "If you seek this or that," said Thomas à Kempis, "if you wish to be in this place or that place, to have more ease and pleasure, you will never rest or be free from care."<sup>3</sup> Hannah More added this sentence to the subject: "A life devoted to trifles, not only takes away the inclination, but the capacity for higher pursuits. . . ." Pleasure is not the purpose of life. Sincere happiness properly pursued may be. ". . . men are, that they might have joy"<sup>4</sup>—but it should be a joy that comes from being "engaged in a good cause"—in purposeful pursuits—and pleasure should be a by-product but not the major occupation of anyone.

<sup>1</sup>A. Lawrence Lowell, President of Harvard University, 1909-1933.

<sup>2</sup>DAC 52:27.

<sup>3</sup>Thomas à Kempis, *Imitation of Christ*.

<sup>4</sup>Hannah More (1745-1833), English author.

<sup>5</sup>2 Nephi 2:25.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, March 15, 1964. Copyright 1964.

and dishonesty to pull you down to where your poor sportsmanship is showing.

Each year the Church sponsors many contests in athletics, dance, drama, music, etc. In each of these there must be but one winner and many losers. The Lord did not intend that any one should go through life a constant winner. We learn and grow by defeat as well as by victory, and we must learn to accept and benefit by both. In defeat comes the challenge to improve, to grow and rise above our weaknesses. The true battle in life is not to rise above your fellow men, but to be a champion of yourself. Your hardest opponent in life will be yourself and your own weaknesses. Anyone who can conquer himself will learn to love and respect others despite their imperfections. He will possess the personal discipline and strength for the many challenges life has to offer.

Life is measured by how well we compete, not only in organized contests, but in every phase of living. If you would be a champion, work toward the noblest of all championships, your own quest for the celestial kingdom.

Some basic principles to remember

if you would be a good sport:

1. No matter what your pursuit in life or the effort you put forth, there will be others rise above you, and they deserve your praises. This does not mean that you will step down and give up. It is all right to be content with what you have, but never with what you are.

2. When you are under the influence of anger and emotional outburst, growth is unlikely and spiritually is impossible.

3. If you would rise to great heights, remember you cannot climb on the shoulders of your fellow men, but you must be worthy to be lifted by those about you to this lofty position.

4. There are two occasions in competition when you must learn to keep your mouth closed: one is when you lose, and the other is when you win.

5. A champion is not always a consistent winner, he may have been a one-time loser who would not quit. If you would leave footprints in the sands of time, it will be necessary to wear your work shoes.

6. Our true sportsmanship is usually displayed following defeat.

7. Sportsmanship like other vir-

tues, comes by working at it. If you are a poor sport, keep your poor sportsmanship hidden, never let it come out in public, never let it dictate or influence your actions, and soon it will wither and die.

8. Many have the will to win on the day of the contest, but few (the champions) have the will to prepare to win.

Theodore Roosevelt had this to say about competition:

"It is not the critic who counts, not he who points out where the strong man stumbled or where the doer of deeds could have done them better. The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood, who tries and comes short again and again, who knows the great enthusiasms, the great devotions and spends himself in a worthy cause; who, at best, if he fails at least fails while daring greatly so that his place shall never be with those cold and timid souls who know neither victory nor defeat."

To be a modest and humble champion, first of yourself and then in life's conquests is truly a mark of success and greatness and is a Christ-like accomplishment.

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NET WEIGHT 15 OUNCES

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Kitchen Rich



#### Quorum Responsibilities

1. To care for the temporal, intellectual, and spiritual welfare of all quorum members and their families.
2. To teach quorum members their duties and responsibilities as priesthood members.
3. To provide opportunities for church service.
4. To provide adequate fellowship and fraternalism through socials, athletics, etc., for all quorum members.
5. To help members of the quorum develop a real feeling of brotherhood and concern for each other.

The obligation of quorum presidents for the welfare of the quorum members is stated as follows:

#### Visits by Quorum Presidencies or Group Leaders

While the Home Teachers represent the quorum presidencies, the obligation of presidencies to become acquainted with the character, qualifications, and attitudes of all quorum members remains unchanged. After conferring with the Home Teachers, presidencies may find occasion to visit the homes of particular members; to give commendation where deserved; to bless and encourage where needed; to teach the gospel and to inspire all to keep the commandments and live righteous lives. Such visits, of necessity, must be co-ordinated with the work of the Home Teachers in order to avoid confusion and duplication of effort.

In assigning Home Teaching responsibilities to stake presidencies, high councilors, bishoprics, and other officers with heavy administrative responsibilities, care should be taken not to assign them problem cases which will require so much of their time that they will not be able properly to take care of their other important duties. They should, however, be available to give special attention to such cases where, in the opinion of the Home Teacher and the bishop, it is necessary.

Quorum or group leaders should personally visit homes of new quorum members as they move into the ward before Home Teachers are assigned.

As an ultimate result of the efforts of quorum presidencies and the Home Teachers, families should be inspired to conform to church standards including honesty, morality, fasting, payment of a full tithe and fast offering, keeping the Sabbath day holy, keeping the Word of Wisdom, attending Sacrament meeting, supporting church authorities, and living the gospel in its fullness. The measure of the effectiveness of the Home Teaching will be the continued improvement of the individual members in living church standards.

All activities should stem from these expressed fundamentals.

## For Melchizedek Quorum Presidencies

As we face  
the months ahead  
and weigh over responsibilities  
as presidencies  
of quorums of high priests,  
of elders, and of seventies,  
it will be of  
help to remind  
ourselves of what is  
expected of us.

The Melchizedek  
Priesthood *Handbook*  
(new 1964 edition)

states that  
these responsibilities  
are as follows:

# can the absolute

In considering the permanency of absolute laws, there must be a clear-edged distinction between scientific and moral viewpoints.

There can be no argument that in a practical sense nothing is *absolute* in the physical world. As a result of the scientific revolution, many ideas which had been generally accepted for centuries were replaced by later developments. The theory of relativity has superseded the law of gravity; it has changed values in the measurement of time. The atom's indivisibility has been shattered. The center of the universe has, in man's understanding, shifted from the earth to the sun. Even the concept of light as a continuum has been supplanted with the quantum theory. We are on the threshold of new discoveries every day. The scientific absolute, then, is the constant target for

BY HERBERT F. MURRAY, JR.

?

research and development.

The danger lies in the application by extension of the principles of scientific change to the absolutes of moral laws. This concept promotes relativism, that "good" is simply a matter of time or place. It seeks to justify and accept everything. It leads to the belief that there is no *one* right, but different kinds of right. This postulate lacks a positive morality; it is without a base-line from which to direct behavior. Without standards, it is as if we can assume that there is no injustice and evil in the world.

The texture of the arguments, the clever manipulation of terms can lend an appearance of validity to the proposition that the essence of "good" is only relative. Consider the effect on the *next* generation if the present one is unwary of this intellectual anarchy. Even students with inquiring minds, lacking in empirical backgrounds because of their youth, may find this transfer of principles from the scientific to the moral application somewhat reasonable. Small wonder that insecurity and confusion touch the lives of so many.

We believe that man has his free agency, that he is compelled by his own nature to evaluate himself in terms of right and wrong. He develops convictions and has to equate his behavior with them. No rationalization of his thinking or his deeds will help him feel acceptable to God if he is not justly so.

There is no substitute for the strength of believing in God's laws, in keeping them according to the gospel of Jesus Christ. The challenges of science are in no way constrained by the disciplines of faith. The absence of spiritual stability, on the other hand, can

# become obsolete

cause the erosion of moral fiber. Latter-day Saints must be alert regarding attempts to transfer concepts. Our code of morals, our respect for justice and truth, are not arbitrary rules. They are the result of man's wisdom under God for thousands of years. They are cumulative of the spiritual heritage which has been generating since Adam.

As violation of the physical laws can bring disaster, violation of moral laws can be equally disastrous. The laws of eternal truth are not subject to the relativist's time or place relationship. The immutability of laws of our Heavenly Father was expressed by Jesus Christ in addressing Joseph Smith, "... truth abideth and hath no end. . . ." (D&C 88:66.)

Without a doubt the greatest peacetime disaster to hit the United States was the great depression of 1929-1932. Your parents or grandparents may have told you about the breadlines, the dust bowl migrants, the shipping-box home district of the large cities, the layoffs in industry, and the drought on the farms. But perhaps the worst disaster of all was the "erosion" of human beings. Some men went on relief and never worked again or took leaf-raking jobs with the WPA and never regained their self-respect.

One major tragedy was that young people of that time never gained the education to which they were entitled. Teenagers such as I often found the need for food and clothing much more urgent than the need for education. As a boy on the farm, I learned to stack hay, milk cows, weed beets, slop pigs, and perform many other farm tasks. Upon moving to the city it was not a challenge to burn trash and empty garbage pails at an apartment house each morning before school and to sell newspapers on the streets during the evenings. Although this was not

very educational, at least our family (all of my brothers and sisters working together) was able to stay off government relief and WPA.

There is no substitute for learning to work so hard physically that when you go to bed at night, you know you have given your job everything you had.

Young folk who are deprived of farm labor today can achieve this feeling in football practice and in competition of all types of sports, in ROTC, through work at home, in the MIA, on meetinghouses and surrounding grounds. Regardless of the vocation or profession you pursue, the ability and willingness to work hard is inevitably essential to success.

Have I ever regretted my lack of formal education? Of course I have. Education improves one's chances for success manifold. There is no substitute for an education. But the value of education, you will find, is not in the facts you memorize but in the ability to think something through fully and to plan ahead.

The high school graduate can think better and therefore has a better chance for a higher economic

## THE PRESIDING BISHOPRIC'S PAGE

BY CLIFFORD O. GLEDHILL

Clifford O. Gledhill is a former president of the Great Lakes Mission. He now owns and operates the Gledhill Dodge Automobile Agency in Salt Lake City and serves on the Church Priesthood Missionary Committee.

Elder Gledhill filled a mission in California and held ward and stake positions, including superintendent of stake Sunday Schools and YM/YIA while still young. He has served in bishoprics and high councils.

He was born in Vermillion, Utah, but moved with his family to California, where he graduated from high school and attended Los Angeles City College. He is married and the father of three children. Mrs. Gledhill is a member of the Relief Society general board.

## "IF I WERE YOU"

ADVICE TO YOUNG MEN

livelihood than the grade school graduate. The young person who goes through college has a still better chance for economic success than the one with a high school diploma.

But—and it is a big, big *but*—not everyone in our Church has an opportunity for formal education offered to him on a silver platter, as I well know.

The loss of a parent, a family's economic problems—these and many other situations can present attendance at college or can even prevent finishing high school.

You can, however, gain an education in other ways—through night school, correspondence courses, by attending educational meetings in the community, mixing and exchanging ideas with those who participate in civic and church affairs.

Everyone need not strive to be a doctor, a lawyer, engineer, or pursue other professions that require extra years of education. There are many fields of endeavor where financial rewards are high for those who are skilled with their hands. There are good opportunities at surprisingly good pay for plumbers, carpenters,

machinists, mechanics, and others who have skills needed in industry. Most of the important improvements in industry are developed by people who are doing the work as opposed to those who hope to make improvements or discoveries by merely sitting around and dreaming.

You need not have university training to use your mind to get into step, into cadence, with the needs of the job or industry in which you find yourself.

A third suggestion, if I were you: Have faith in your fellow men—in the men you work with and work for.

In the mission field I expected the best from the 553 missionaries who came under my charge. They lived up to that challenge because they also wanted to measure up to the trust placed in them by their friends, families, and church leaders at home.

In the automotive business I've been able to deal with people other dealers have avoided. The reason is simply this: I believe in people; I have faith in them, and very few ever violate this trust. Basically everyone wants to do the fair thing by his brother; everyone wants to

be accepted by his fellow men. To be accepted one must accept others and have faith in them. I believe that a man who doesn't trust his fellow man doesn't grow in our society. He will eventually become miserable, withdrawn, and crawl into a shell.

This leads me, finally, to *spirituality*. Spirituality should be a part of everyday living that begins and ends each day with prayer and preserves the attitude developed thereby in every relationship. Certainly we grow spiritually when we do everything we can to help ourselves—read the scriptures and good books of all kinds, work hard in our everyday tasks, and contend vigorously with the problems of the day. Only in this way can we deserve an answer when we call upon the Lord. We shouldn't expect the Lord to do our work for us, but we should never hesitate to ask for his assistance.

If I were you, I would learn the value of hard physical work; seek diligently for education; trust in the basic desire of people to be honest and fair; make spirituality a part of your everyday life.



a  
mother  
is...



*A mother is laughtier to wake up to.*  
*A mother is a new dress for the prom.*  
*A mother is a warm blanket.*  
*A mother is an early morning rustle in the kitchen.*

*A mother is supper on the patio.*  
*A mother is a footstep in the night.*  
*A mother is a gentle taunt.*  
*A mother is a closet full of freshly ironed shirts.*

*A mother is a towel picker-upper.*  
*A mother is an alarm clock.*  
*A mother is a bouse turned upsidedown in the spring.*  
*A mother is a voice whispering, "You can do better."*

*A mother is iced lemonade on a hot day.*  
*A mother is a light left on to welcome you home.*  
*A mother is a shining sink.*  
*A mother is the fragrance of baking bread.*

*A mother is our conscience stirred.*  
*A mother is a snack for the crowd after a dance.*  
*A mother is an ample lap.*  
*A mother is the pbrase, "Of course you can do it, try bard."*

*A mother is a crisp waffle.*  
*A mother is a cool hand on a hot brow.*  
*A mother is words on a printed page turned into a cake.*  
*A mother is essential when you come in from school.*

*A mother is a pair of rose-colored glasses.*  
*A mother is a sympatbetic ear.*  
*A mother is an understanding heart.*  
*A mother is someone who cares constantly and completely.*

She is also a tradition. There always have been and there always will be mothers. Many family traditions are carried on through her. Every child should be able to say, "My mother makes the best pie, cake, hash, or whatever it may be, in the whole world." This is an age of specialists, and mothers are no exception. Be able to make something to perfection. Another way a tradition can be carried on is by making the past come alive by handing down old family recipes. There is a genealogy of recipes. Trace that special pudding recipe of your mother's to its source. You will find, in many cases, it has traveled over mountains and oceans from another country to you. Little old recipe books came across the plains closely hugged and carefully protected as precious possessions. If all your modern cookbooks were burned, are these special family recipes written indelibly on your brain, or can they be found in the back of some drawer in a smudged notebook with yellowed pages full of your genealogy of eating?

Surely there is something your family enjoys eating that gave the same enjoyment to generations before you. Treasure this dish, write it up in modern measurements and directions for your children. Teach them how to make it, and the chain from long ago will be strengthened. There should be pride in saying, "Great-grandmother in Wales used to bake this cake," or "My great-great-grandfather, living away up in the northernmost part of Sweden, used to relish this very dish." This continuity lends security to a child. There has been a past; now is great; but best of all, there will be a future. Enrich your family by connecting the past with the present in the form of a special family recipe. Mothers, this is your job!

# a mother is...

## Yorkshire Pudding

- 5 tablespoons flour
- 1 egg
- ½ teaspoon salt
- 1 cup milk
- 6 tablespoons hot beef drippings

Beat the egg well, then add the milk, salt, and the flour. Beat with a rotary beater until smooth. Add 6 tablespoons of hot beef drippings in a 9-inch cake pan. Then place the pan with the hot beef drippings in a 375 degree F. oven. When the drippings are sizzling hot, pour in the Yorkshire pudding mixture. Bake about 45 minutes until the pudding has a brown crispy outside and a soft center. Serve immediately with roast beef and gravy.

## Grandma's Cinnamon Bread

- 1 egg, beaten
- ¼ cup melted butter or margarine
- ¼ cup sugar
- 1 teaspoon salt
- 1 package yeast
- ¼ cup lukewarm water
- 1 cup milk, scalded and cooled to lukewarm
- 3½ cups flour, approximately

Soften the yeast in the warm water. Add all the other ingredients. Knead the dough well. Let it rise in a covered greased bowl until double in bulk. Punch down. Let it rest covered on the bread board for 10 minutes. Roll out to a rectangle. Brush with melted butter. Sprinkle with ¼ cup sugar and 1½ teaspoons cinnamon. Roll as for jelly roll; seal ends and place in a 5 by 10 inch loaf pan. Let double in bulk. Bake at 350 degrees F. for about 45 minutes. Remove from pan and while still warm brush with 1 teaspoon light corn syrup and sprinkle with an additional 2 tablespoons sugar and 1 teaspoon cinnamon. This

bread is tender and so delicious that it will disappear in minutes. It is especially good served with large bowls of steaming soup.

## Split Pea Soup

- 1 pound green split peas
- 3 quarts boiling water
- 1 pound sausage
- 1 cup diced celery
- 1 cup diced onion
- salt and pepper to taste
- dash nutmeg

Pour boiling water over the split peas and let stand for 15 minutes. Drain and cook peas in 3 quarts fresh salted water. Bring to boil and drop in the sausage which has been formed into 1-inch balls and then rolled in flour. Cook soup slowly until the peas are all mashed up and the sausage in it well-cooked. Stir occasionally to prevent burning on the bottom. Add the celery and onions at least half an hour before serving.

Start a tradition in your family now by making a certain candy better than anyone else. It would be fun if you heard your little boy brag, "My mother can even make marshmallows."

- "Little Angels" (Marshmallows so light and fluffy)
- 3 cups sugar
- 1 cup water
- 1½ tablespoons gelatin
- 1 cup cold water
- 2 teaspoons vanilla

Dissolve the sugar in the water and boil until it spins a thread when dropped from a spoon into cold water. In the meantime soak the gelatin in the cup of cold water. Pour the syrup over the gelatin. Cool slightly and beat until white, fluffy, and stiff. Add the vanilla. Pour into an 8 by 8 by 1 inch buttered pan. Cover with plastic wrap and let set for a number of hours in the refrigerator. Cut into 6 strips and remove the strips from the pan and roll in a mound of shredded coconut. Cut into squares and roll again in the coconut. Store in a tightly covered container.

Or maybe you would like to be

known for your delicious minted nuts.

## Minted Nuts

- 1 cup sugar
- ½ cup water
- 1 tablespoon light corn syrup
- dash of salt
- 6 marshmallows
- ½ teaspoon essence of peppermint
- 3 cups walnuts or pecans

Mix and boil to a very soft ball stage when tested in cold water. Remove from the heat and add 6 marshmallows and stir until they are melted. Add ½ teaspoon essence of peppermint. Stir until it begins to harden then add 3 cups walnuts or pecans and spread on waxed paper. Break up and cool.

It is a wonderful memory to look back on your childhood and remember a 6-quart ice cream freezer filled with a creamy fruit ice cream.

## Fruit Ice Cream (Makes 6 quarts)

- 3½ cups peaches (sweetened and mashed), or crushed pineapples, or mashed strawberries
- 4 cups sugar
- ½ cup lemon juice
- juice of 2 oranges
- 2 cups whipping cream, whipped
- 1 tablespoon vanilla
- ½ teaspoon almond extract

Mix all together in a 6-quart freezer and add enough milk to come within 2 inches of the top. Freeze and enjoy.

## Mother's Walnut Cookies

- ¾ cup butter or margarine
- ¼ teaspoon salt
- 1 cup brown sugar
- 2 cups white sugar
- 4 eggs, well beaten
- 3½ cups flour, unsifted
- 1½ teaspoons baking powder
- ¾ cup walnuts, chopped

Combine the butter, salt, and sugar, and cream until light. Add the beaten eggs, mix. Sift the flour and baking powder and add. Fold in the nuts and drop from a teaspoon on a buttered cookie sheet. Bake at 375 degrees F. until brown.

### Old-Fashioned Sour Cream Cookies

- 2 eggs
- 1 3/4 cups sugar
- 2 teaspoons soda
- 1 1/2 cups old-fashioned sour cream
- 4 1/2 cups flour
- 1 teaspoon salt
- 1 teaspoon baking powder
- 2 teaspoons vanilla

Beat the eggs and the sugar until light. Add the soda to the sour cream and add alternately with the flour, salt, and baking powder. Add the vanilla. Drop on greased cookie sheets and flatten with a small glass dipped in sugar. Bake at 425 degrees F. just until lightly browned.

The next recipe is one for a tasty old-fashioned corn relish made in the modern easy way.

### Corn Relish

- 3 tablespoons sugar
- 1/2 cup vinegar
- 1/2 teaspoon salt
- 1/4 teaspoon coarsely ground pepper
- dash Tabasco sauce
- 1/2 teaspoon celery seed
- 1/4 teaspoon mustard seed
- 1-12 ounce can whole kernel corn
- 1/2 finely chopped green pepper
- 2 tablespoons finely chopped green onion

Combine the first 7 ingredients and bring to the boil. Boil for 3 minutes. Remove from the heat and combine with the remaining ingredients. Chill and store covered in the refrigerator. Flavor improves on standing.

### Danish Dumplings

- 1 cup milk
- 4 tablespoons flour
- 2 eggs
- 1 tablespoon shortening
- 1 teaspoon salt
- 1 teaspoon sugar
- dash nutmeg

Add the shortening to the milk and bring to a boil. Mix the remaining ingredients with the exception of the eggs and add to the boiling milk. Stir constantly. When mixture is thick, cook, adding the eggs one at a time, beating well after addition of each egg. Cool. Drop by teaspoons into soup (not boiling) and let cook covered about 5 minutes.



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## "THE FRIENDS OF THE YOUNG . . ."

RICHARD L. EVANS

One of the most effective ways of conditioning the character and conduct of children, of youth, as well as of others, is to be what we would have them be—to be convincing in the counsel we give by living or keeping our own counsel, by the example of our lives. Parents are initially most important in the lives of children, for theirs is the first relationship of life. Their power of example is great, as also are their attitudes, and the subtle and undefined influences. In speaking of this in a negative sense, an ancient prophet said: "Ye have lost the confidence of your children, because of your bad examples before them."<sup>1</sup> "The mind, like the body," said William Ellery Channing, "depends on the climate it lives in, on the air it breathes."<sup>2</sup> "How about the home atmosphere?" asks another earnest observer. "This is the air the childplant breathes . . . home, and friends, and school: These make the soil in which these human plants are growing. . . . Reverence [respect] cannot be forced out of a child on demand or by saying it ought to be; but any mother [any parent] can command it by being the kind of person a child can reverence [or respect]. . . ." "The only rational way of educating," observed Albert Einstein, "is to be an example."<sup>3</sup> "Whether it be for good or evil," said John Jebb, "the education of the child is principally derived from its own observation of the actions, words, voice, and looks of those with whom it lives.— The friends of the young, then, cannot be too circumspect in their presence to avoid every and the least appearance of evil."<sup>4</sup> This phrase, "the friends of the young," must, of course, include parents, teachers, and others—all who deeply and sincerely would help youth make the most of their lives. This friendly or unfriendly aspect applies also to all private and public influences, to whatever appears in print, to whatever by any means or media is permitted to make its impressions upon young people. We all have responsibility for the images and influences that condition the character and conduct of others. Those who are truly the friends of the young will use their most earnest efforts to see that the lives of youth are not infused with adverse influences that tend to break down manners and morals, to glorify violence, or loose living, or to encourage adverse appetites, or add excitement without regard to character or consequences. "The friends of the young . . . cannot be too circumspect."

<sup>1</sup>Jacob 2:3.

<sup>2</sup>William Ellery Channing (1780-1842), American Unitarian clergyman.

<sup>3</sup>Barnetta Brown, "Mothers' Mistakes and Fathers' Failures," *The Ladies Home Journal*, January 1900.

<sup>4</sup>Albert Einstein.

<sup>5</sup>John Jebb (1775-1833), Irish Protestant bishop.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System, March 1, 1964. Copyright 1964.

### LAMENT OF A MISSIONARY'S MOTHER

BY EDITH DEWEY

*This is a hint, as it's well meant to be.  
Come on, fella, for don't you see  
That mothers can worry, so why not drop a line?  
It really doesn't take too much time.*

*The Lord needs your help,  
But your Mom needs to know  
That her fella is okay, and doing just so.  
Put it on paper, and just take the time  
To say "Hi, Mom—doing just fine!"*

## The Church in Early California

(Continued from page 373)

such as onions, forty dollars a hundred; potatoes, one hundred fifty dollars a ton.

A historical marker placed in 1949 proclaims that the New Hope settlement was the first agricultural colony in the San Joaquin Valley. Here was planted what is thought to be the *first* wheat in California. They also irrigated by pole and bucket method. They erected three log houses, and operated sawmill and ferry across Stanislaus settlement later known as Stanislaus City.

Brother Horner erected a church and schoolhouse building in 1850 in Centerville, which has been called the first Mormon chapel erected in California. In the panic of 1855-56 he found himself over-extended, and in the years that followed he rebuilt his fortune in northern California and in Hawaii. In later years he contributed articles to *The Improvement Era*. He died May 14, 1907.

The treaty at Guadalupe Hidalgo February 2, 1848 had concluded the Mexican War and given to the United States New Mexico (the region so-called by the Mexicans) and Upper California and fixed the Texas-Mexico line at the Rio Grande. The territory ceded by Mexico comprised the present states of California, Nevada, and Utah, most of the present New Mexico and Arizona, and part of Colorado and Wyoming. An "omnibus bill" of 1850 had further linked the area together by granting California statehood and giving territorial status to Utah and New Mexico.

Latter-day Saints called from Salt Lake City settled San Bernardino in 1851, purchasing a great ranch there. A stake was organized July 6, 1851 with David Seely as president. This colony flourished until 1858 when church members were recalled to Utah as problems with the federal government developed.

In 1854 Elder Parley P. Pratt, then in charge of the Church in California, reported that missionaries were laboring in San Francisco, Union City, Santa Clara, Santa Cruz, and Sacramento, and in various mining areas. The work seemed slow but there was a bright part of the picture. "I have," he concluded,

"a supply of books coming 'round the 'Horn' from Liverpool."

Elder George Q. Cannon, then residing on church assignment in San Francisco, published the Book of Mormon in the Hawaiian language there in 1855. He began the *Western Standard*, a paper in the interest of the Church, the first number being published February 23, 1856.

The conference at San Francisco held April 6, 1856 indicates that there was a total of twenty-eight members of the Church in that city, including one high priest, five seventies, one teacher, and one deacon. Since the last conference seven had immigrated to Utah, and one member had passed away.

Through the years, San Francisco would remain, as it had been, the port where missionaries leaving for and returning from the Pacific Islands missions would depart and arrive. Little actual missionary work was done in California, however, during these early years.

Then on December 6, 1890, Elder J. W. Pickett, who was temporarily residing in Oakland, baptized Alfred A. Nethercott and his wife Charlotte, and Charles J. Nethercott and his wife Rebecca. This event may be considered as the reopening of missionary labors by The Church of Jesus Christ of Latter-day Saints in California.

"The Oakland Branch of The



## CONSISTENCY—AND KEEPING STANDARDS

RICHARD L. EVANS

May we consider a moment the question of consistency—consistency as to keeping standards as contrasted with the letdowns of life. Sometimes after long effort, long work, we may look to a change of pace, and ask ourselves when can we relax? When can we let down in life? There must be some diversions. We cannot drive all the time, nor be on tension all the time. On the other hand, we can never afford to become careless. We can ill afford to sacrifice quality. We can never afford to sacrifice safety. We cannot afford, ever, to let down in the basic standards of life. The moment we begin to cut corners, the moment we begin to let things run a little too loose, we could have real reason for regret. Sometimes people perform the same service so long that it becomes routine to them—so much so that they fail to give due attention to it, fail to check, fail to take precautions, or to provide a sufficient margin of safety. On this point Publius Syrus left these words of warning: "He is most free from danger, who even when safe, is on his guard."<sup>1</sup> The moment anyone fails to proceed according to proved and sound standards, or to take sufficient precautions he could have dangerous difficulties. We all need relaxation and physical and mental refreshment. But there is no time in any person's life, at any age, young or old, when he can afford to let down as to standards of excellence or honor or honesty as to morals and conduct and commandments. "Without consistency there is no moral strength."<sup>2</sup> And age or boredom or routine or fatigue are no real reason for letting down standards. It is too great a responsibility to become careless in conduct or to cut corners or ignore conscience, or to become lax in any procedure where safety or standards of honor or excellence are concerned. "The secret of success," said Disraeli, "is constancy of purpose."<sup>3</sup> Always we ought to be our better selves. And all of us, at any age, would well avoid carelessness, substandard performance, or the unwise, hazardous letdowns of life. Enduring to the end is still the great and satisfying source of safety—and salvation.

<sup>1</sup>Publius Syrus (1st Century BC), Roman slave and poet.

<sup>2</sup>John Jason Owen (1803-69), American clergy.

<sup>3</sup>Benjamin Disraeli (1804-81), English statesman and author.

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Church of Jesus Christ of Latter-day Saints was organized by Elder John L. Dalton with Joseph Nattress as president," Sunday, October 2, 1892. (Elder Dalton was president of the newly activated California Mission.) "Two weeks later, at a meeting held October 16th, the brethren decided to hold two meetings each Sunday and their intentions were advertised in *The Examiner*. Very few people attended these meetings, however, and the rent being a little high (\$15.00 a month) they decided to move to the Thomas Hall in East Oakland, 1156½ 14th Street. The first meeting was held in Thomas Hall December 4, 1892 with Karl G. Maeser preaching."

Dr. Maeser, a legend in the field of education in the Church, was in charge of the church exhibit at the Mid-winter Fair in San Francisco (1893-94) and served as president of the California Mission in 1894.

On May 1, 1894, he changed the place of holding meetings in San Francisco, the new address being 29-11th Street, and circulated several hundred invitations throughout that city to dedicatory services of the California Mission Chapel set for Sunday, May 6. A note in the manuscript history of the California Mission says that the rent on this building would cost \$20.00, and an organ was being rented for \$2.50 a month. Some other expenses were incurred by the Saints in getting gas fixtures for illumination. Other improvements were made.

Elder Henry S. Tanner succeeded Dr. Maeser in the work in the mission. An interesting report signed by President Tanner on December 31, 1895 indicates that there were branches in San Francisco, Fresno County, Sacramento, San Diego, San Bernardino, and Los Angeles. He comments on the bottom of the report: "This report shows an increase of 130 souls in the mission in the last year, without counting the 25 who have emigrated, leaving us 204 souls in the mission at the present time. The missionaries are counted in this report. There are 16 missionaries in the field. . . . Three have their families here. . . ."

The Salt Lake Tabernacle Choir, under the direction of Professor Evan Stephens, gave concerts in Oakland, San Francisco, San Jose, and Sacramento in April 1896, with President Heber J. Grant, then a member of the Council of the

Twelve, addressing some of the audiences. Following these concerts the missionaries in California had greater success in their labors.

After the San Francisco earthquake and fire in April 1906 the headquarters of the California Mission were moved from San Francisco to Los Angeles. The mission was divided in January 1942 and San Francisco again became a mission headquarters city, this time of the Northern California Mission. Today the headquarters of this mission is in Oakland.

A group of Saints from Rexburg, Idaho, purchased farm land in the Gridley area, and early in 1907, a colony of Latter-day Saints was functioning.

The first stake in present-day California, the Los Angeles Stake, was organized January 21, 1923 with George W. McCune as president; Hollywood Stake was organized May 22, 1927, from parts of Los Angeles, with President McCune serving as president of the new stake. San Francisco Stake was organized May 10, 1927 with W. Aird Macdonald as president.

Today there are more than sixty strong stakes in California. Within the boundaries of the state three full-time missions function: California, Northern California, and West Spanish American.

Briefly, this is the heritage of The Church of Jesus Christ of Latter-day Saints in California. For more than a century the Church has both nourished and been nourished by the wonderful people who make their homes in that state of the golden west.

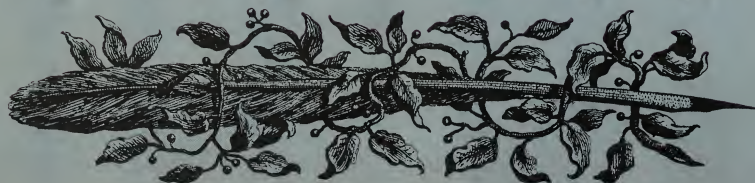
### MOTHER'S DAY BOUQUET BY FRANCES GORMAN RISSER

One tiny rosebud,  
Fresh and pink and new,  
Now another opens,  
There are—count them—two.  
Two little rosebuds  
Nudge their sister, see  
How she fluffs her petals,  
Making roses three.  
Three dancing rosebuds  
Peeping in the door,  
Now the last one opens—  
It's nice to have four  
Full blown pink roses,  
Lovely, bright, and gay,  
They'll make such a pretty  
Mother's Day bouquet!

# *The Era of Youth*

MAY, 1964

MARION D. HANKS, EDITOR  
ELAINE CANNON, ASSOC. EDITOR



# The Divine Nature

*May begins another period of time in our eternal destiny. To know oneself, to note daily progress, to dream an eternal destiny, to cultivate the qualities of character of divine nature is important business for youth.*

*President David O. McKay has often quoted,*

*"Sow a thought; reap an action  
Sow an action; reap a habit  
Sow a habit; reap a character  
Sow a character; reap an eternal destiny."*

*This is the challenge President Grant Thorne of the North-east British Mission presents to his young missionaries each year. To help each youth understand and strive for the qualities of Godliness, he suggests they reexamine and rediscover their relationship to the divine nature and put their thoughts in writing.*

*And so began the serious reflection.*

*The essays were written. Thoughts were sown.*

*We heard of the project and asked to see some of the material as it was sent to mission headquarters. Much of it seemed pertinent to the lives of youth everywhere. This month we are presenting selections from this project. We share these writings with you that your lives may be happier, higher . . . "That ye might be partakers of the divine nature, having escaped the corruption that is in the world." (2 Peter 1:4.)*

*The Editors*



## Loyalty

BY LORAN COOK

*2nd Scout  
Law*

I first became acquainted with the importance of loyalty about ten years ago when I joined the Boy Scouts. The second Scout law is loyalty, and we were taught that loyalty goes beyond our country; we were taught to be loyal to ourselves, to our fellow men, and to God.

The account of Shadrach, Meshach, and Abednego has always fascinated me. King Nebuchadnezzar told them that if they did not bow down to his golden image, they

would be thrown into a fiery furnace. But they were loyal to their God, knowing that he would protect them. This threat of death had no effect upon them. As Nebuchadnezzar had promised, they were thrown into the fiery furnace, but not a hair of their heads was harmed. They were loyal to the Lord, and he protected them.

Again I refer to the scriptures to quote one of the finest tributes that has ever been paid a group of men. The Book of Mormon tells about the 2,000 stripling warriors that "they were men who were true at all times in whatsoever thing they were entrusted." (Alma 53:20.) They were men who were loyal in everything they did. They were men who could be trusted.

2,000 stripling  
warriors

We as missionaries have a great responsibility; we must be loyal. We must be loyal to our parents. They are supporting us for these two years and are sacrificing to keep us here. We owe it to them to be the best missionaries we are capable of being.

We must be loyal to ourselves. Two years is a long time to take out of the life of a young man if it is not used wisely. We must be honest with ourselves. To live with ourselves we must be able to look ourselves straight in the eye, having a clear conscience. Even if the whole world is against us, if we are loyal to ourselves, we can enjoy life. But when we go against mission rules and waste our time, we are being disloyal to ourselves and our resistance to the rough spots of life is weakened.

Loyal to  
ourselves

Most of all, we must be loyal to our God. He is our Father, and he has sent us to the earth as a test. When we were nineteen-years-old, he gave us the opportunity of going out into the world to bear his name and promised us rich blessings if we would do so in honor. But we were not forced to come—the decision was ours. We accepted this call, and along with it we accepted every rule and regulation that apply to a missionary. If we do not live true to the covenants we have made with the Lord, we are cheating him. We must be loyal to the Lord if we want to enter the celestial kingdom.

Loyal to our  
God

When Pompeii was destroyed, many people perished. Sixteen hundred years later when the city was unearthed, some were found in the streets, some in deep vaults, others on top of buildings. Of special interest, however, was the Roman sentinel, who was found still standing by the city gate his war weapon in his hand. What a lesson in loyalty!

Pompeii

How much is my loyalty worth to me? Would I be willing to sell it for money like Judas Iscariot? When I stand before God to be judged for my works, may I be found loyal even unto death as this Roman sentinel was.



# Confidence - Humility

BY MARILYN WALKER

Lord has  
Confidence  
in us

We are chosen representatives of the Lord. He has placed his confidence in us, entrusting us to preach his gospel. If we are to succeed and do that which we have been set apart to do, we must have confidence and trust in ourselves.

Because we are engaged in the Lord's work, we should desire to meet the qualifications he has set down for those who would be in his service. High on the list is humility—our safeguard against pride and arrogance and all other traits which are in opposition to the qualities God would have us cultivate.

Making confidence a part of our character means that we will develop within us a feeling of trust and assurance, of faith in our own ability to accomplish that which we set out to do. We will know that we can do whatever is required of us, and, because of our own conviction, others will feel it, and they, too, will have confidence in us.



Humility is our awareness of our own insignificance, our own unimportance in the vast scheme of things. To possess humility is to know of our weaknesses and failures; as we acknowledge these weaknesses and work to overcome them, we are laying the foundation on which our confidence can be built.

This, then, is how confidence will grow within us—we are first victors over our shortcomings and weaknesses; next we experience small flashes of confidence in little things, and assurance will gradually grow until at last we feel sure in doing certain things. We have *confidence* we can do these things.

How  
Confidence  
grows

Most of us are still in a stage of feeling confident in our ability to do only "certain things"—our confidence is not yet all-encompassing. As we comply with our Father's requirements and incorporate into our lives the virtues which will uplift and improve us, we will be able to go forth fully confident in our ability to do *all* things, happy in the knowledge that we are serving the Lord with our "heart, might, mind, and strength."

There is no yardstick by which we can measure the amount of humility we possess; nor indeed is it a quality that is meant to be measured, for to try to do so would openly announce that we do not possess this trait in our character. However, since it has been said that humility is the foundation of all virtues, it is essential that we follow the admonition of Peter and "... be clothed in humility ..." that we may then work to attain and appreciate the other attributes of the divine nature.

*Humility can't be measured*



## Faith and Prayer

BY ALBERT MITCHELL

Shortly before coming on my mission, I visited the World's Fair in Seattle, Washington. This was truly a wonderful experience to see the industry and culture of the world on display. I thrilled at the fair's landmark, the Space Needle, which towered 625 feet above the crowded Seattle streets. I marveled at the giant tramway which looked as if it belonged to another world. These and countless other exhibits and displays held me spellbound for the entire two days.

*World's Fair*

The highlight of the entire fair, for me, was the United States Science exhibit. Here was a gigantic structure of superb architectural design costing in the neighborhood of nine million dollars. It was filled with curious and awe-inspiring exhibits which pointed out unmistakably that the world we live in did not come about by chance but that it is a part of a great and ingenious plan devised by a greater power.

X

One of these exhibits in particular made a profound impression on me which I shall always remember. There was a man standing on a platform holding an ordinary 2x4 board in his hands. His assistant pulled a lever which caused a tremendous amount of electricity to flow into the man's body. The power of the electricity was so great that the board almost instantly caught fire. The man, however, was unharmed.

*Flow of electricity into a man's body*

He stepped off the platform and proceeded to describe to the audience exactly what had happened and why. After a brief but clear explanation, he asked if everyone understood; were there any questions? Everyone understood; there were no questions.

Next the man asked how many in the group thought that they could do the same thing? Immediately everyone's hand shot up. The man enthusiastically reached for another board and said, "All right, who's first?" All was still and very silent. The man looked disappointed. He set the 2x4 down, paused for a moment, and then made an analogy which I'll never forget.

He said, "The overwhelming majority of the so-called Christian world today have the same kind of faith in God as you have had in this experiment. They believe in God. They believe he created the world. They believe he is all-powerful. They believe he hears and answers prayers. They believe in all these things and many more, but like you here with this experiment their belief is vain because they do nothing about it. I ask you, is this faith? No! Faith is more than intellectual assent. True faith leads to works. There is no true faith without works." I silently nodded approval.

As missionaries we have faith in God. We have faith in God or we wouldn't be here, but I sometimes wonder just how much faith we have in ourselves. I think we fail to realize the tremendous power that we have within us as children and servants of God. I believe that one big reason why men do not develop greater abilities, greater methods, greater resourcefulness is because they use neither their abilities nor their opportunities. We don't need more strength or more ability or greater opportunity. What we need is to use what we have. Missionaries fail, and the Church suffers when all the time these men have in their possession the same assets other men are utilizing to achieve success. Have you ever heard the expression "if the Lord's willing, we'll. . . ." The Lord is always willing. If we fail, it isn't because of the Lord. As Cassius said, "The fault, dear Brutus, lies not in our stars, but in ourselves that we are underlings."

We must develop faith in ourselves. We must realize the capabilities with which we have been endowed and then humbly pray that under the Lord's direction we may use these talents in accomplishing his will. It was once said that we should pray as though everything depended upon the Lord and then get up and work as though everything depended upon us.

God does not bless man's efforts until he has made

Others  
asked to  
do it

Analogy



Lord is  
always willing

Brutus

man feel that the best of his own strength has been put forth. Without God, man's strength is vain; but it would be vain for God to help man, except under the veil of man's self-help.

Brigham Young observed, "Whenever you give a man something for nothing, the first person he comes to dislike is you." So it is with the Lord. He doesn't give us something for nothing. "Whatsoever a man soweth, that shall he also reap."

This works both ways. Life doesn't cheat. It doesn't pay in counterfeit coin. It doesn't lock up shop and go home when payday comes. It pays every man exactly what he has earned. The age-old law that a man gets what he earns hasn't been suspended. When we take that truth home and believe it, we've turned a big corner on the highroad that leads to success.

"The effectual, fervent prayer of a righteous man availeth much." If we combine our faith with our prayer, if we pray for the Lord's guidance in realizing our abilities, if we develop faith in ourselves, if we follow the promptings of the Spirit in using our talents, then we can't help realizing more fully our own value in the sight of the Lord. We have thus improved our relationship with ourselves and the Lord, and in doing so we have also increased our faith in God and in our fellow man. This increased faith must lead to increased works and prayer. This cycle knows no end, and by following it we can accomplish our goal of self-fulfilment and be of maximum service to the Lord.

Brigham Young  
quote

Man gets what  
he earns

\* Cycle



## Forgiveness

BY JAREN PUGMIRE

Would it put us farther ahead to forgive a man or to get revenge?

Before we answer this question let's just examine, first of all, forgiveness. To forgive a man in any circumstances costs us nothing. Let's say a man defrauded me, injured my reputation, attempted my life; and suppose such an

Forgiveness  
or revenge

Example

enemy is in my power, how much does it cost me to forgive him? If I reduce him to poverty, it would make me no richer; to destroy his peace would not restore my own; to hurt him would not heal me, and to cast a blot on his reputation wouldn't restore any luster to my name. If I were to take his life, would this insure me against the stroke of death or would I live any longer?

It is a happy memory that calls kindness and forgets offenses. Someone said, "It is far more noble to conquer one's passion than to crush a foe; and sweeter than gratified revenge are his feelings, who, when his enemy hungers, feeds him; when he thirsts, gives him drink."

When we do forgive, we exhibit somewhat of the divine in us; something of the happiness of our Lord and God.

Who is the master of forgiveness, and who is the one behind non-forgiveness? If we weighed each according to the goodness and benefits which come from them, which would weigh more? Am I going to collaborate with God and forgiveness, or with Satan and be unforgiving, still expecting the Lord to forgive me my derelictions and shortcomings?

Always remember that "It is far more noble to conquer one's passion than to crush a foe."

*God and Forgiveness  
or Satan*

## Planning and Imagination

BY RANDALL GREEN

We dream; we covet; we aspire. We build our castles in the sky. Now and then we get a faint glimpse of the infinite, and our imaginations carry us far beyond the realm of experience. The lofty heights to which our minds can take us know no bounds.

And while some men dream, other men of shorter vision laugh and mock those who allow their thoughts to rise above reality. They cannot attain higher things because they will not see beyond the here and now. They live today today and tomorrow tomorrow on the quite logical and reasonable assumption the present "now" is the only time with which

*Some dream,  
Some mock →*

they can deal directly.

If all men were of this second group, we would live in a static, unprogressive society, a society of people content with their lot, complacent, resistant to change and new ideas. We have seen this happen from time to time in the world's history.

But yet, is there not some sense in their mockery? What do wild dreams accomplish? A man can be realistic, unimaginative, and yet hardworking—but is not the dreamer also the idler? Then what is the answer to this riddle?

Someone put it in this way: "It's all right to build your castles in the sky—just put foundations under them."

This quotation serves to introduce my topic, planning and imagination. I feel they are so strongly interdependent that they should be treated together—in reverse order: *imagination and planning*, or castles in the sky and foundations.

But, you say, any builder knows you must start at the foundation and work up. Yes, but who would build a building without first having a set of plans, and what architect ever drew up a set of plans without having first a mental image of the finished product? It has been said that the cities men dream of are the ones in which their children will live.

Anything worthwhile that has ever been accomplished can be analyzed in the same way. True, many great discoveries have resulted from unplanned accidents. But there must be an observer with enough imagination to picture its significance or it would go unnoticed, and someone must devise a method of application or it would never be applied.

From these and countless other examples we could analyze, we see a pattern emerging, and a fundamental truth taking form. The author Karegan put it in this way: "Nothing can be born that is not first conceived." And hence the appellation we give our pet ideas—"brainchild." It is a basic law of success, of accomplishment, of progress, that we first must set a goal and then devise a plan by which we can reach that goal. And as in all things, we can turn to our Eternal Father for our example.

As imaginative as is the human mind, no people express such lofty goals, nor with such confidence, as do we who have envisioned in some degree the real purpose of existence. We do not hesitate to aim at objectives with eternal perspective and proclaim our ultimate goal—that of becoming like God.

To guide us in this eternal quest our Savior has provided a plan for us—a plan of salvation. He has outlined in detail, step by step, the course we must take in returning

Put foundation  
under  
sky castles

Quote from  
Karegan

Savior has  
provided a  
plan

The secret is—  
set a goal

to God's presence and obtaining exaltation. It is a perfect plan; but like all plans it is simply a long-range goal broken down into an organized series of smaller goals, each within easy reach of the last. This is the "secret"—set a goal, plan well, take each step as it comes, keeping your eyes fixed on the goal, and nothing shall be impossible. Oh, yes, and incorporate faith and prayer.

One step  
"closer" \*

So, following the divine pattern, we set a goal—say making a branch into a ward by the end of 1964. We think. We analyze. We sit down with the branch president and determine just how many people and what kind of people we need to make a ward organization. We examine what we have to work with and then outline in detail what we need to fill in the spaces. Then we plan just what must be accomplished each month, each week, and each day. We get the whole thing organized so that each day when we go out, we know exactly where we're going and just what we're looking for. This helps us think in terms of individuals instead of "hours tracting." When we leave the "digs" each morning, we simply put our plan into action, again exercising faith, prayer, and imagination. By the end of the day we're one step closer to our goal, one step closer to being a ward, one step closer to filling a successful mission, and one step closer to eternal life.



## Courage and Purity

BY MICHAEL WOODWARD

Some don't  
understand

The world has seldom understood or sympathized with the Lord's work and therefore has criticized and persecuted his servants.

An unfortunate thing is that even many of the Lord's own people do not understand his work, and they tend to harass and socially criticize others who are endeavoring to be perfect. People who take the gospel seriously must also take upon themselves a cross of the shame of those who will not so endeavor. Thus arises the need of courage, the quality which prompted Paul to say:

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation..." (Rom. 1:16.)

Imagine the courage it must have taken Noah to preach for 120 years, Lehi to embark into an unknown world, Joseph Smith to publish fearlessly to the world his revelations.

"Wherefore, lift up your hearts and rejoice, and gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all, that ye may be able to stand." (D&C 27:15.)

In chemistry, there are two kinds of purity—medical and chemical. Medically pure water is simply free from living organisms which might spread disease. It may be still full of dead organisms and tiny foreign bodies. One might say it is chemically filthy. Chemically pure water, usually distilled, is H<sub>2</sub>O, and that's all. A comparison falls strikingly here between chemical substances and characters. Many people's characters are socially pure—that is, in the eyes of people, friends, associates, church members, they are beyond reproach and seemingly upright and honest enough. But like medically pure water, if these individuals were examined under a spiritual microscope, foreign bodies would appear.

Jealousy, aspiration, greed, avarice are easily concealed and though an individual possesses these faults, like water, he may appear to be pure.

The individual whose heart is pure will stand any examination or test. "Blessed are the pure in heart, for they shall see God." (3 Nephi 12:8.)

Paul

2 kinds of  
pure water

People

## Enthusiasm and Dedication

BY STEVEN OLSON

A chain reaction occurs within us each time we generate a divine spark of enthusiasm. This chain reaction is started by the Spirit of God, for in essence, such enthusiasm means filled with the Spirit of God. From this divine spark we

Chain  
Reaction

Dedication

Must have  
spirit of God

Dedicate  
myself to his  
work

can nurture a greater righteous force of enthusiasm. As we apply our own motivations with the help of the Father, then our inspired enthusiasm ripens. With the maturation of this great force springs another and equally profound quality, that of dedication. From the resulting total of such enthusiasm and dedication come the fruits of our labors, in reality what we are.

Rather than write an essay on the aspects and merits of inspired enthusiasm and dedication, I will apply these two divine attributes to myself and God's work by comparing and analyzing their respective points given us in the divine nature. Not from conceit but from practicality, I am going to consider these points strictly in the first person.

Since divine enthusiasm means the Spirit of God within me, it naturally follows that if I want this enthusiasm, then I must have the Spirit of the Eternal Father. I know that my body, in fact, my entire being, is one of his temples; and if I want the Spirit of God to dwell in it, then I must keep it wholesome and near to the divine. I must never do anything to dim the promptings of the Holy One. When my temple is prepared for the Spirit of the Father, then it will come just as naturally as dawn follows darkness. Once I have this Divine Spirit, an enthusiasm, true and genuine, will emanate from me. My inspired self will bespeak and proclaim it more audibly than many words.



Such enthusiasm is the harbinger of other of the divine nature qualities, among which is dedication. When I have the qualities of enthusiasm and dedication which radiate from the Spirit of God, then all of the nonessentials, trivial, and even the extremely weighty aspects of these two qualities are naturally accounted for. When such qualities come from and are fed by the Spirit, I am in happy reality "connected to my source of power." It now follows that my only prerogative and desire is to dedicate myself enthusiastically to his work. Such things as living the mission schedule and abiding by mission standards will naturally become part of me.

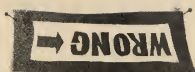
When I am divinely enthusiastic and dedicated, others will sense it and desire the same. My natural reaction then will be to share the gospel. Ralph Waldo Emerson said, "The only true gift is a portion of thyself."



# The Last Word

Did you ever hear of a man who had striven all his life faithfully and singly toward an objective, and in no measure attained it?

*There are many wrong ways of doing a right thing; but there never was a right way of doing a wrong thing.*



*Denying a fault, doubles it.*

Learn to obey before you command.—Solon

**"Tommy, who started this?" she demanded sharply. "Well," replied Tommy, "it all started when Albert hit me back."**

When you encounter stumbling stones along the way, step on them and go ahead.

The best thing to save for your old age is yourself.

The end of all learning is to know God, and out of that knowledge to love and imitate him.—Milton

The greatest remedy for anger is delay.—Seneca

Distance lends enchantment  
But not when you're out of gas.

The price of an education is great—but  
not nearly so great as the price of ignorance.



Among the footprints in the sands of time some people leave only the marks of a heel.

A radio station phoned one thousand men asking to whom they were listening. Eighty percent said their wives.

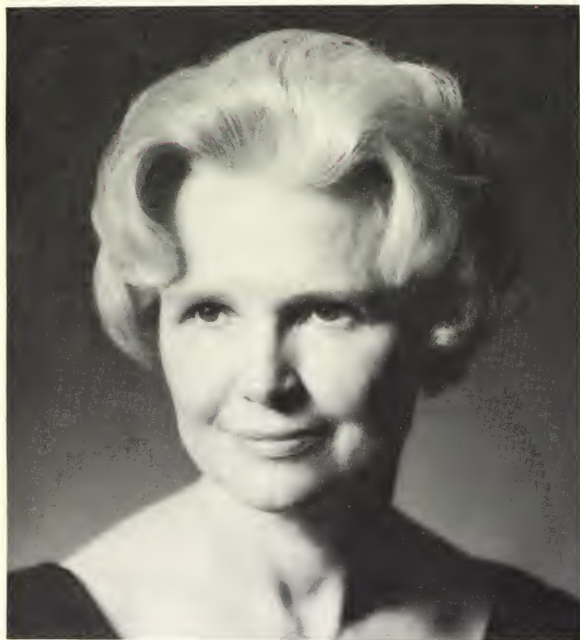
*Give some weeds an inch and they will take a yard.*

Habit is a cable; we weave a thread of it each day, and it becomes so strong we cannot break it. — Horace Mann



When two quarrel, both are in the wrong.

# SABBATH PRELUDE



LEOLA  
GREEN  
MERRILL

As each Sabbath dawns in Mountain America, KSL Radio greets it with outstanding music and the spoken word on SABBATH PRELUDE. In this instance, the spoken word is by Leola Green Merrill, well known for her reading talents in the field of literature. Music is designed to fit the mood of the Sabbath. You're sure to enjoy Mrs. Merrill's selection of works to be presented and her intimate style of presentation. SABBATH PRELUDE sets the pace for the outstanding day of great broadcasting to follow, including the New York Philharmonic Orchestra, The Tabernacle Choir, Invitation to Learning, Science Editor, Face the Nation, Capitol Cloakroom, Album of Music and Best in Music. Won't you join us next Sunday between 6:00 and 7:30 A.M. for SABBATH PRELUDE on . . .

**KSL** *Radio*

1160 on Your Dial

# The Story of Three Loves

Bill Sleater had three loves ... his beautiful wife, a happy little son, and a huge transport truck which provided their livelihood.

Healthy, husky, seemingly self-sufficient, it took a lot of persuasion to make Bill a believer in the need for life insurance. After quite a struggle, he purchased a Family Benefactor Plan with Beneficial Life.

A short time later Bill had his truck loaded with grain and ready to roll. As he was leaving town, he was struck by a sudden and urgent desire to kiss his wife once more and have a final look at his little boy.

Together Bill and Nancy fondly looked at their son, sleeping peacefully in his bed. Smiling, Nancy said, "The doctor told me today we're going to have another one."

"That's wonderful!" Bill kissed Nancy goodbye. "I'll see you tomorrow."

Less than five minutes later he was killed instantly when his truck was hit by a speeding train.

After the funeral, Beneficial Life delivered to this young widow a miracle of paper and ink — a check for \$15,000. Nancy then knew how blessed was the day that Bill became a believer.

Another instance of the wisdom and the miracle of life insurance!

*From the Beneficial Life files*

**BENEFICIAL LIFE**  
*Insurance Company*  
Virgil H. Smith, Pres.  Salt Lake City, Utah

Over 600 million dollars of  
life insurance in force.

